

LINGUISTIC SURVEY OF INDIA.

42 VOL. IX.

INDO-ARYAN FAMILY.

505 CENTRAL GROUP.

PART III.

THE BHIL LANGUAGES, INCLUDING KHĀNDEŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.).

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL, OF THE NĀGARĪ PRACHĪNINĪ SAHĪTĀ, AND OF THE AMERICAN ORIENTAL SOCIETY; ASSOCIATE FOREIGN MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN.



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MAP.

Map illustrating the distribution of the Bhil dialects and of Khandēśi To face p. 1.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ऐ ai, ओ o, औ au.
 क ka ख kha ग ga घ gha ङ ṅa च cha छ chha ज ja झ jha ञ ṇa
 ट ṭa ठ ṭha ड ḍa ढ ḍha न na त ta थ tha द da ध dha न na
 प pa फ pha ब ba भ ba म ma य ya र ra ल la व va or va
 श ṣa ष ṣha स sa ह ha ऋ ṛa ॠ ṛha ऌ ḷa ॡ ḷha.

Visarga (:) is represented by ḥ, thus कर्मगः karmagḥ. Anunāsika (') is represented by ṁ, thus सिद्ध सिद्ध, वंग वंग. In Bengali and some other languages it is pronounced ng, and is then written ng; thus बंग bangla. Anunāsika or Ohandra-bindu is represented by the sign ~ over the letter nasalized, thus मं m̃.

B.—For the Arabic alphabet, as adapted to Hindōstān—

ا a, etc.	ع f	د d	ر r	س s	ع ' gh
ب b	ح ch	ظ ḍ	ز z	ش sh	غ gh
پ p	ط ṭ	ذ ḍ	ز z	س s	ف f
ت t	ك kh	ج j	ح h	ق q	ق q
ث f	ل l	م m	ن n	و w or v	ك k
ظ ḍ	ف f	غ gh	ح h	ع e	گ g

when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و w or v
 ه h
 ي y, etc.

Tanwīn is represented by n, thus لَیْل fauran. Alif-i maqṣūra is represented by ḥ;—thus, دَاوِد da'awḥ.

In the Arabic character, a final silent h is not transliterated,—thus بَند banda. When pronounced, it is written,—thus, بَند gunāh.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता dēkh'tā, pronounced dēkhtā; (Kāś-mīrī) देखत dēkh't; कर्त kar, pronounced kor; (Bihārī) देखिय dēkhiy.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (ڄ), Kāśmīrī (च्, च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī च (च) is represented by *ñ*.

(d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Puṣhtō ڄ or چ are represented by *ɟ*.

(e) The following are letters peculiar to Puṣhtō :—

څ *t* ; ځ *ts* or *dz*, according to pronunciation ; ځ *d* ; ځ *r* ; ځ *zh* or *g*, according to pronunciation ; ځ *sh* or *kh*, according to pronunciation ; ځ or چ *n*.

(f) The following are letters peculiar to Sindhī :—

ڀ *bb* ; ڀ *bh* ; ڀ *th* ; ڀ *t* ; ڀ *th* ; ڀ *ph* ; ڀ *jj* ; ڀ *jh* ; ڀ *chh* ;
ڀ *ñ* ; ڀ *dh* ; ڀ *d* ; ڀ *dd* ; ڀ *dh* ; ڀ *k* ; ڀ *kh* ; ڀ *gg* ; ڀ *gh* ;
ڀ *n* ; ڀ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ă, „ „ „ *a* in *hat*.

ě, „ „ „ *e* in *met*.

ô, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhil languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz.*, Bāori, Habbārā, Pārdhī, and Sijālgirī, have been discovered to be varieties of Bhili and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labbhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhili and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

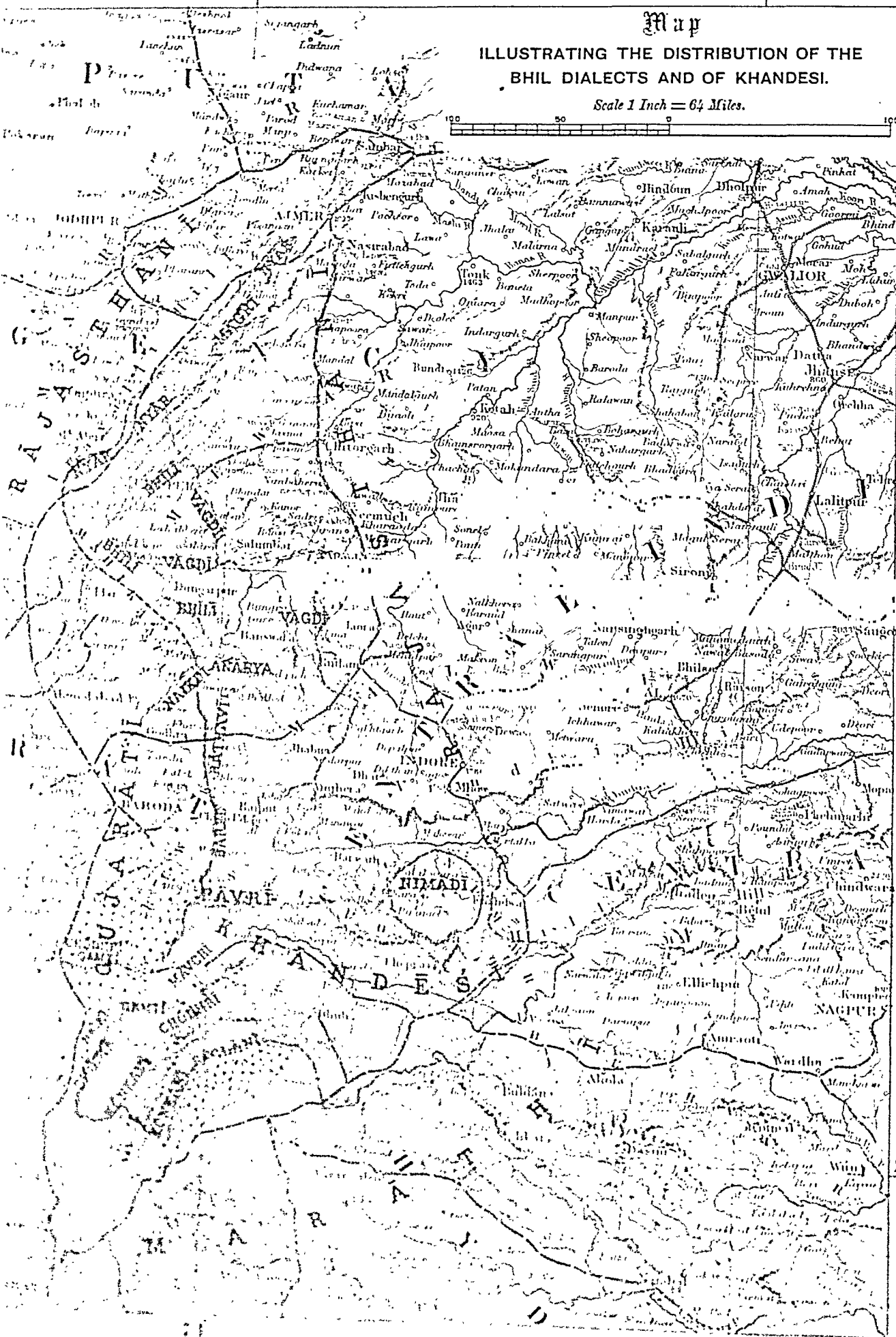
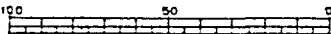
I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhil dialects.

GEORGE A. GRIERSON.

Map

ILLUSTRATING THE DISTRIBUTION OF THE
BHIL DIALECTS AND OF KHANDESI.

Scale 1 Inch = 64 Miles.



NA

AGENCY

PROVINCES

BHIL DIALECTS AND KHANDESI.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhils, Ahirs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh. The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawari division of the Paroda State, is mostly Bhil, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhil-Ahir country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāṭhī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur *Taluka* of Buldana and the Burhanpur *Tahsil* of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimāri is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhil tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahirs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhil tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results. They are as follows:—

Number of speakers.	
Bhil dialects	2,689,109
Khândēśī (and its sub-dialects).	1,253,066
TOTAL	<u>3,942,175</u>

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthānī, towards the south by Marāṭhī, and towards the west by Marāṭhī and Gujarāṭī.

Among the dialects spoken within the territory sketched above there is one, *viz.*, Khândēśī, which has hitherto been classed as a form of Marāṭhī. The ensuing pages will, however, show, on the one side, that the so-called Bhil dialects gradually merge into the language of

Khandesh, on the other that Khāndēśī itself is not a Marāṭhī dialect. Several suffixes, it is true, are identical with those used in Marāṭhī. But most suffixes and the inner form of the language more closely agree with Gujarātī and Rājasthānī.

The northern and eastern dialects connect Gujarātī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāṭhī dialects of Thana. The influence of Marāṭhī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarātī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāṭhī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*, Pronunciation. foot. The same is the case in Rājasthānī dialects and in Kōṅkaṇī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarātī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ts* and *dz*, respectively, in Marāṭhī and in the Charōtārī dialects of Gujarātī.

S very commonly developes to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarātī and Mālvi. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarātī and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōḍō* or *khōḍō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *lītō* and *līdō*, taken; *tāhī* and *dāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāṭhī *ts*.

In many dialects a medial *r* is frequently elided, as in *kōi*, for *kārī*, having done; *mōū*, for *marū*, I may die; *dūu*, for *dūr*, far; all of which are quoted from the Mawchī of Khandesh.¹

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Piśācha), as well as in some dialects of Bengali (notably Rājbangsī), all of which belong to the Outer Band of Indo-Aryan Languages.

¹ See also pp. 69, 84, 105, 110, 119, and 153.

The inflexion of nouns is mainly the same as in Gujarātī. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēśī has developed a separate oblique form of the plural ending in *ē* or *s*. In Ahīrī we find a similar form ending in *ē*. An *s* is very often added to the base in many dialects; thus, *bā* and *bās*, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Konkan.

Strong masculine bases form their plural in *a* as in Gujarātī. In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhil dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in *ē*.

The case suffixes are the same as in Gujarātī. As in some Gujarātī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *lā*, etc., it also occurs as *lō*, etc., compare Rājasthānī. The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west. It then also sometimes assumes the Marāṭhī form *lō*.

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively. There is also another pair of suffixes *āō* and *āē*, respectively. These suffixes are apparently confined to the west, from South and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarātī; thus, *āū*, *I*, with several slightly varying forms. We also find forms such as *mū* in the dialects which lead over to Mālvī, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

The present tense of the verb substantive is *chāū*, etc., in Gujarātī and Eastern Rājasthānī, and *āū*, etc., in Western Rājasthānī. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chāū*, and an *ā*-suffix where the corresponding form is *āū*. Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lō* in the west. We also find a *gō*-suffix in Mālvī and some dialects of Mārwāṇī.

All these forms occur in the various Bhil dialects. The *ā*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Mag'rī and Nyār; in the hilly tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhil dialects of Mahikantha, the South State of Rewakantha; the Nōri dialects of Ali Rajpur; the Māwchī dialect of Khāndēśī, and the various forms of Bhilī spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rāṇī, Chōdhri, Gāmī, Naik'dī. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōṭkanī.

The future is formed by adding an *ā*-suffix in most of these dialects. In the north, however, in Merwar, we find the Jaipuri future ending in *lō*, and in Ratlam, Partabgarh and Dhar we have the *gō*-future of Mālvī.

The *chā*-form of the verb substantive often replaces the initial *chāū* with *s*. The *s*-form prevails in the Bhil dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and

Rajpipla, and the *chh*-form in the Lunawada and Baria States of Rewakantha; in Ali Rajpur, Barwani, and over the greater portion of Khandesh.

The future is formed by adding an *h*-suffix in the Panch Mahals, Jhabua, Ohhota Udaipur, and Rajpipla. An *s*-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the *gō*-suffix of Nimārī and Mālvī being used as well.

The present tense of finite verbs is commonly formed as in Gujarātī and Rājasthānī by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khāndēśī has remained in the intermediate stage, and has regularly forms such as *paḍas*, he falls; *paḍ^{tas}*, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarātī. As in that language and in Eastern Hindī, a suffix *nō* or *ṇō* is used as well as the ordinary *yō*-suffix. *Lō* is often substituted for *nō*, just as *l* and *n* interchange in the suffix of the dative.

The *nō*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *l*-suffix in Marāṭhī or not. It is also possible to think of a connexion of the *n*-suffix which forms relative participles in Telugu and other Dravidian languages. If *nō* is identical with Marāṭhī *lā*, its wide use in Bhīlī must be accounted for by the use of the old *l*-suffix (Prakrit *illa*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarātī. As we approach the Marāṭhī territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects in question is correct, and that they are in reality more closely related to Gujarātī and Rājasthānī than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khāndēśī. As to the Bhīl dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bhīl dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarātī. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhīl dialects.

BHILI OR BHILŌDI.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called *Kali paraj*, the black people. The only comprehensive name is, however, *Bhil*, (the Sanskrit *Bhīla*). Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Mundā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarati and Rājasthani.

Number of speakers.

Bhili has been reported from the following localities:—

	No. of speakers.
Mewar State	101,700
Ranavav and Kothalgadh	126,700
Dungarpur	67,000
Parthalgarh	26,000
Western Malwa Agency	56,000
Bhopal Agency	410,500
Malkaitha	10,200
The Deccan	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	104,200
Rawalpura	101,000
Khandesh	35,000
Nelbana	375
Kashipur	252
Haidar	375
Nimar	21,500
TOTAL	1,161,872

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows:—

Name of dialect	Where spoken.	No. of speakers.
Abhi	Cutch	30,500
Andra (i.e. 'Non-Aryan') or Pabdi	Howlaitha	43,500
Bhot	Panjab, Rajputana, and United Provinces .	43,000
Bhot	Chhota Udaipur	1,000
Chhrot	Panch Mahals and Thana	1,200
	Carried over	119,200

* It is not impossible that Phto Bhot is really a Pratih corruption of *dhīta*, which has been adopted again, in this form, by Panchit.

Name of dialect.	Where spoken.	No. of speakers.
	Brought forward	119,200
Chōdhārī	Surat and Nawsari	121,258
Dēhāwalī	Khandesh	45,000
Dhōḍiā	Surat and Thana	60,000
ḍubli	Thana and Jawhar	14,050
Gāmṭī	Surat and Nawsari	48,715
Girāsīā	Marwar and Sirohi	90,700
Hābūrā	United Provinces	2,596
Kōṅkaṇī	Nawsari, Surat, Surgana, Nasik, Khandesh.	232,613
Kōṭālī	Khandesh	40,000
Magṛā ki bōli	Merwara	44,500
Māwṁchī	"	30,000
Nāharī or Bāglanī	Nasik and Surgana	13,000
Nāikṁḍī	Rewakantha, Panch Mahals, and Surat	12,100
Panchālī	Buldana	560
Pārṁdhi	Berar and Chanda	5,410
Pāwṁrī	Khandesh	25,000
Ranāwat	Nimar	500
Rānī Bhil	Nawsari	87,540
Rāṭhṁvī	Rewakantha	8,000
Siyālgir	Midnapore	120
Wāgṁḍī	Rajputana, Central India, and Bombay Presidency.	525,375
	TOTAL .	1,526,237

By adding these figures to those given above we arrive at the following grand total:—

Bhili	1,163,872
Minor Dialects	1,525,237
TOTAL .	<u>2,689,109</u>

The territory occupied by the Bhil tribes is a rather extensive one, and there are, as might be expected, differences of dialect in the different parts of the Bhil country. Towards the north and east the dialects of the Bhils gradually merge into the various forms of Rājasthānī. In the west and south the influence of Marāṭhī gradually increases. Thus the southern forms of Kōṅkaṇī are almost Marāṭhī and gradually merge into some broken dialects of

the Northern Konkan, such as Vārli, Phud'gi, Sāmvedi, and Vād'val, which have now become real Marāṭhi dialects, though their original base must have agreed with Bhilli. More towards the east the Bhill dialects gradually approach Khāndēsi, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēsi.

The Bhill dialects, therefore, form a continuous chain, between Rājasthāni, through Gujarāṭi and Khāndēsi, and Marāṭhi. In most cases, however, the Marāṭhi influence is only of a quite superficial kind, and the general character of the dialect remains Gujarāṭi. In Nimar, the Bhill seems to have been more strongly influenced by Marāṭhi than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhi, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basim and was written in a form of Gōṣṭi. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōṣṭi-speaking Bhill simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhill dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhill dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhill grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhill dialects, and the form of Bhill spoken there has accordingly been dealt with as Standard Bhill.

It is closely related to Gujarāṭi. The present tense of the verb substantive, however, does not begin with *cāh*, but with an *h*-sound which seems to correspond to the *cā* in 'loch.' The same sound is also the characteristic of the futuro tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhill is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mārwarī. Thus the periphrastic futuro ending in *-gō* begins to occur in Kotra.

The influence of Mārwarī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsī or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag'ri which is almost pure Mārwarī.

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvi. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the futuro is usually formed periphrastically by adding *-gō*. In Ratlam we also find the *cāh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhill of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhill which may be considered as the central link in a chain connecting Nīmārī in the east with Standard Gujarāṭi in the west. The present tense of the verb substantive begins with *a* while the characteristic element of the futuro is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhill dialects of Ohota Udaipur and Rajpipla of the Rewakantha Agency. The Bhill of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhīl dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhīl dialects gradually merge into Nimāri, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik^aḍī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naik^aḍī will therefore be dealt with later on.

The dialect of the Ahīrs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahīrī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhīlī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *ṛ*.

In those dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hū karū chhū*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mā karitō*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas*, he does ; *kar^atas*, they do.

The northern Bhīl dialects mainly agree with Gujarātī and Rājasthānī. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhū*, I am ; *chhē* and *chhatāh*, they are. Compare also forms such as *jāt^alu chhē*, thou goest.

Pāw^arī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhīlī of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik^aḍī, and the various forms of that speech will therefore be dealt with after the Bhīlī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māw^achī, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhīl dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhri, Gāmtī, and Dhōḍiā. Rānī may be considered as the link connecting the southern forms of Bhīlī with Pāw^arī and the dialects of Chhota Udaipur and Rajpipla. It shares the

ablative suffix *dekā* with Pāwri. Both dialects begin to use the Marāṭhi form of the plural of strong masculine bases, as is also the case in Rajpipla and Khandesh. The possessive pronouns are *mā*, my; *tā*, thy, as in Rajpipla, Māweli, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhil dialects of Nawsari have still more traces of the influence of Marāṭhi, and the various forms of the so-called Kōṅkapi gradually merge into the broken Marāṭhi dialects of Thana.

In Nasik, Kōṅkapi merges into several Bhil dialects which are almost identical with Khāndeshi.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the Bhili of Nimar. That dialect has been largely influenced by the Marāṭhi of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Bhil dialects spoken by some vagrant tribes, viz., Bāori, Hābārī, Pārūhi, and Siyālgiri.

It should be borne in mind that the Bhils are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

The Bhils have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Muṇḍā stock. We are not as yet in a position to settle the question.

The various Bhil dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Muṇḍā; thus, *ṣāhi*, a cow; *bōdō*, back. Compare Muṇḍārī *ṣāhi*, to milk a cow; Khariā *bōd*, back.

In other cases there is apparently a certain connexion between Bhili and Dravidian. Compare *ṣolpā*, head; *ṣōti*, a cow; *ākā'ṭō*, a bull; with Tamil *ṭalei*, head; Gōṇḍi *ṣāli*, a cow; Kanarese *ākāṣu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Muṇḍā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *khōrō*, a horse; *phāi*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhīl dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōṇḍī, etc. Thus, *bairū*, a wife; *bairā*, wives. The same is also the case in the Marāṭhī dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāṭhī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōḍu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect. It is even possible that their original language was a Muṇḍā form of speech, which was in its turn superseded by a Dravidian tongue.

BHILI OF MAHIKANTHA.

It has already been stated that the Bhili dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, Rev. CHAS. S.,—*Radicals of the Bhili Language*. Ahmedabad. United Printing Press, 1893.

Mr. Thompson's Bhili is in all essential points the dialect of Mahikantha.

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *paḡ* and *pōḡ*, foot; *paṃ* and *pōṃ*, but. In the same way we find *ō* for *ā* in *pōṃi* (Gujarāṭi *pōṃi*) and *pāṃi*, water. In some Gujarāṭi dialects this *ō*, transliterated *o* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ā* is very commonly written *ḍ*, and seems to be pronounced like *on* in French 'bon.' Thus, *taṃḍ* and *taṃḍ*, you; *ḍāḥ* and *ḍāḥ*, eye.

Final *i* in the singular of feminine nouns is commonly pronounced almost as an *ē*; thus, *sōri* or *sōrē*, daughter; *ei* and *eē*, she. So also in dialectic Gujarāṭi.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ḍ*, and *nē* or *nḍ*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarāṭi; thus, *sōrḥ*, Standard Gujarāṭi *chōrḥ*, a child; *sōr*, Standard Gujarāṭi *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*; thus, *junū*, old, pronounced *zunū*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine i-bases, it is, however, pronounced as an ordinary *j*; thus, *giḡyō*, (he) went; *sōrjyē*, by a daughter. Compare below. The same change occurs in dialectic Gujarāṭi.

The cerebral *ḡ* between vowels is usually pronounced as an *r*, also as in Gujarāṭi dialects; thus, *kōrō* and *ghōḡō*, a horse.

A *y* followed by a vowel is often changed to a *jy*; thus, *sōri*, a daughter; *sōrjyānō*, of daughters; *māyā* and *mājyā*, compassion; *māryō* and *mārjyō*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *v* and *w* are pronounced as in Gujarāṭi and Rājasthānī.

The letter *h* is pronounced in two different ways. When it corresponds to an *h* in Gujarāṭi and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, *hū atō*, Standard Gujarāṭi *hū atō*, I was. *Ḥ* is, however, also regularly substituted for every *s* in the corresponding Gujarāṭi word. This *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *ḥ*. Thus, *ḥōnū*, Gujarāṭi *sōnū*, gold, *bḥḥ*, Gujarāṭi *bḥḥ*, sit. In Gujarāṭi dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *fāhi* and *ḡāhi*, a cow; *lidi* and *liti*, taken; *upvū* and *ubū thāvū*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *khēr*, house; *ghōḡō* and *khōḡō*, a horse; *thām'vū* and *dhām'vū*, to run; *thōḡū* and *dhōḡū*, white; *bhāi* and *phāi*, a brother, and so on.

The principal features of the Bhili dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. S.

BHĪLĪ SKELETON GRAMMAR.

I.—NOUNS.

m.	<i>bāp</i> , a father.	<i>sōrō</i> , a son.	<i>ād^amī</i> , a man.	<i>sōrī</i> , a girl.	<i>gēr</i> , a house.	<i>sōrū</i> , a child.
ent.	<i>bāp-ē</i> .	<i>sōrē</i> .	<i>ādammnyē</i> .	<i>sōrjyē</i> .	<i>gērē</i> .	<i>sōrā-nē</i> .
t.	<i>bāp-ē</i> , <i>bāp-nē</i> .	<i>sōrā-ē</i> , <i>sōrā-nē</i> .	<i>ādammnyē</i> .	<i>sōrī-nē</i> , <i>sōrjyē</i> .	<i>gērē</i> , <i>gēr-nē</i> .	<i>sōrā-nē</i> .
l.	<i>bāp-hū</i> .	<i>sōrā-hū</i> .	<i>ād^amī-hū</i> .	<i>sōrī-hū</i> .	<i>gēr-hū</i> .	<i>sōrā-hū</i> .
1.	<i>bāp-nō</i> .	<i>sōrā-nō</i> .	<i>īd^amī-nō</i> .	<i>sōrī-nō</i> .	<i>gēr-nō</i> .	<i>sōrā-nō</i> .
3.	<i>bāp-mā</i> .	<i>sōrā-mā</i> .	<i>ād^amī-mā</i> .	<i>sōrī-mā</i> .	<i>gēr-mā</i> .	<i>sōrā-mā</i> .
m.	<i>bāp</i> .	<i>sōrā</i> .	<i>ād^amī(ō)</i> .	<i>sōrī(ō)</i> .	<i>gēr</i> .	<i>sōrā</i> .
..	<i>bāpā-nē</i> .	<i>sōrā-nē</i> .	<i>ād^amīyō-nē</i> .	<i>sōrīyō-nē</i> .	<i>gērā-nē</i> .	<i>sōrā-nē</i> .
1.	<i>bāpā-nō</i> .	<i>sōrā-nō</i> .	<i>ād^amīnyā-ē</i> .	<i>sōrjyā-nē</i> .	<i>gērā-nē</i> .	<i>sōrā-nē</i> .
			<i>ād^amīyō-nō</i> .	<i>sōrīyō-nō</i> .	<i>gērā-nō</i> .	<i>sōrā-nō</i> .
			<i>ād^amīnyā-nō</i> .	<i>sōrjyā-nō</i> .		

Suffixes ending in *ē* are often nasalized. Thus, *bāpē*, by the father. Other case suffixes are,—ablative *kanē-thī*; locative *māy*, *mē*, and *ē*; thus, *kuvā-mē*, in the well; *hāthē* (*hāthē*), on the hand.

The neuter gender is often used to denote feminine beings; thus, *bairī* and *bairī*, a woman.

Adjectives.—All adjectives which do not end in *ū* are uninflected. Those ending in *ū* are inflected for gender, number, and partly case. Thus, *bhalō*, good; fem. *bhalī*; pl. *bhalā*, fem. *bhalī*, neut. *bhalā*; oblique *bhalā*, fem. *bhalī*; before *ives* also *bhalē*. The genitive and ablative suffixes are such adjectives; thus, *tārē ātā-nē* (or, *tārā ātānā*) *kār-mā*, in thy father's; *hāg^a dī-mā-hū ēk hāg^a dī*, one servant from among the servants; *kī-hā ās^ajyā*, wherefrom have you come?

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Sing.	Plur.	Sing.	Plur.		
	<i>hū</i> .	<i>amā</i> , <i>amē</i> , <i>āp^adā</i> .	<i>tū</i> .	<i>tamā</i> , <i>tamē</i> .	<i>kun</i> , <i>kōn</i> .	<i>hū</i> .
t.	<i>mē</i> , <i>maē</i> .	<i>umā</i> , <i>āmē</i> , <i>āp^adē</i> .	<i>tē</i> , <i>taē</i> .	<i>tamā</i> , <i>tamē</i> .	<i>kūnē</i> .	<i>hēnē</i> .
1.	<i>may</i> , <i>ma-nē</i> .	<i>amē</i> .	<i>tay</i> .	<i>tamē</i> .	<i>kōnā-ē</i> .	<i>hāy</i> .
	<i>mārō</i> .	<i>amārō</i> .	<i>t(h)ārō</i> .	<i>tamārō</i> .	<i>kōnā-nō</i> , <i>kī-nō</i> .	<i>hēnā-nō</i> , <i>hī-nō</i> .
That.						
	Sing.		Plur.			
	<i>wō</i> , <i>vī</i> ; f. <i>vē</i> , <i>vī</i> .		<i>wā</i> , f. <i>vī</i> , n. <i>wā</i> .			
t.	<i>wañē</i> , <i>viñē</i> , f. <i>wañīē</i> .		<i>wañāē</i> , f. <i>wañīā-ē</i> .			
	<i>vī-nē</i> ; or <i>wañā-ē</i> , f. <i>wañī-ē</i> .		<i>wañāē</i> , f. <i>wañīāē</i> .			
	<i>vī-nō</i> , or <i>wañā-nē</i> , f. <i>wañī-nō</i> .		<i>wañā-nō</i> , f. <i>wañīā-nō</i> .			

Similarly are inflected, *pēlō*, f. *pēlī*, he, she; *ī* and *iyō*, fem. *iyē*, n. *iyū*, obl. *ī* or *anā*, this; *tī*, obl. *tañā* and *tī*, that; *jī*, obl. *jañā* and *jī*, who.

III.—VERBS.

A.—Verb Substantive.—*hīw*, to be.

	Present, I am, etc.	Past, I was, etc.	Future, I shall be, etc.	Subjunctive, I may be, etc.	Imperative, be, etc.
Pres.					
1	<i>hī</i> .	<i>ah</i> .	<i>ahī, hīh, ahī.</i>	<i>ahī, hīh, ahī.</i>	
2	<i>hī.</i>	<i>ah.</i>	<i>ahī.</i>	<i>ahī, ah.</i>	<i>hī, hīh.</i>
3	<i>hī</i> .	<i>ah.</i>	<i>ahī.</i>	<i>ahī, ah.</i>	
Plur.					
1	<i>hī, hīh, hī.</i>	<i>ah.</i>	<i>ahī.</i>	<i>ahī, ah.</i>	
2	<i>hī.</i>	<i>ah.</i>	<i>ahī.</i>	<i>ahī, ah.</i>	<i>hī, hīh.</i>
3	<i>hī, hī.</i>	<i>ah.</i>	<i>ahī.</i>	<i>ahī, ah.</i>	

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *ahī*, she was. A past subjunctive is *ahī* or *ahīh*, I might be. It does not change for person.

B.—Finite Verb.—*paḥw*, to fall.

Verbal Noun.—*paḥw*, masculine *paḥw-ah*.

Participles.—*paḥw*, falling; *paḥw*, fallen; *paḥw-ah*, about to fall; *paḥw*, on falling.

Conjunctive participles.—*paḥw*, *paḥw-ah*, *paḥw*.

	Present, I may fall, etc.	Past, I fell, etc.	Future, I shall fall, etc.	Imperative, fall, etc.
Pres.				
1	<i>paḥw</i> .	<i>paḥw-ah</i> .	<i>paḥw</i> .	
2	<i>paḥw</i> .	<i>paḥw-ah</i> .	<i>paḥw</i> .	<i>paḥw, paḥw</i> .
3	<i>paḥw</i> .	<i>paḥw-ah</i> .	<i>paḥw</i> .	
Plur.				
1	<i>paḥw, paḥw</i> .	<i>paḥw-ah</i> .	<i>paḥw</i> .	<i>paḥw</i> .
2	<i>paḥw</i> .	<i>paḥw-ah</i> .	<i>paḥw</i> .	<i>paḥw, paḥw</i> .
3	<i>paḥw</i> .	<i>paḥw-ah</i> .	<i>paḥw</i> .	

Present definite.—*ahī paḥw hī*, I am falling.

Imperfect.—*ahī paḥw ah*, I was falling.

Perfect.—*ahī paḥw hī*, I have fallen.

Pluperfect.—*ahī paḥw ah*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *paḥw*, *paḥw*, and *paḥw*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, *ahī paḥw hī* he gave his property; *ahī paḥw ahīh* he sent him.

C.—Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

<i>hīw</i> , to do,	<i>hīh</i> .	<i>hīw</i> , to enter, past <i>hīh</i> .
<i>hīw</i> , to eat,	<i>hīh</i> .	<i>hīw</i> , to drink, " <i>hīh</i> .
<i>hīw</i> , to go,	<i>hīh</i> .	<i>hīw</i> , to fear, " <i>hīh</i> .
<i>hīw</i> , to see,	<i>hīh</i> .	<i>hīw</i> , to sit, " <i>hīh</i> .
<i>hīw</i> , to give,	<i>hīh</i> .	<i>hīw</i> , to die, " <i>hīh</i> .
<i>hīw</i> , to run away,	<i>hīh</i> .	<i>hīw</i> , to take, " <i>hīh</i> .

Occasionally we also find forms such as *hīh*, be got angry; *hīh*, beaten, etc.

Passive Voice.—Formed by adding *ah* to the base; thus, *hīw*, to do; *hīw-ah*, to be done; *hīw*, we are called; *hīw-ah*, they are called.

Conjunctive verb.—Formed as in Gujarati by adding *ah*, *ah*, and *ah*. When *ah* is added the verbal noun usually ends in *ah* and not in *ah*. Thus, *ahīw*, to sound; *ahīw-ah*, to cause to sound; *hīh*, to sit; *hīh-ah*, to cause to sit; *hīh*, to turn; *hīh-ah*, to cause to turn.

BHĪLĪ OR BHILŌDĪ.

The dialect spoken by the Bhils in the Edar State, in Mahikanttha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhils of that district are commonly called Dungri Bhils, from the neighbouring Dungarpur, and their dialect is also known as Dūng'ri.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhils contract their marriages.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

એક આદમન્યે એ સોરા અતા । ને અણામાંહા (છીમાંહા) નોને સોરે છીના બાપને કેળ્યું, આતા મારે પાંતીએ આવે છી તમારી પુંછ નો પ્હાગ મય આલો । ને વણે પોતાની પુંછ બેયાને વાંડી આલ્યો । ને થોરા દન પરસે છી નોને સોરે હોતો માલ પ્હેગો કેલો (કીલો) ને વેગળા દેહમાં ગીળ્યો, ને ઉ રસાં રાવણામાં વણુતો માલ વેડી નોખ્યો । ને જરે છીણું હેતું બોછી દેડીયું તેરે છી મલકમેં મોટો કાર પડળ્યો ને છીને તંગી પડવા લાગ્યો । ને વી ગીળ્યો ને છી મલકના રહત માંયહા એકને કહેર હાગડી થછીને રેળ્યો । ને અણું છીને પોતાના બેતરમેં પુંડ સારવા મોકલ્યો । ને પુંડ છ સોલ ખાતાં અતાં છી આછીને પેટ ભરવાતું મન થાળ્યું, ને કણું છીને નહીં આલ્યું । ને બણું વી કેડાણું આળ્યો તાણું ઈણું કેળ્યું, મારા દાદના કતરા હાગડીને ધરાછીને રોટલા મળે હે, ને હું ભૂખે મરુંહું । ઈયાંહા હડીનેમારે બાને બેર બહીહ, ને છીને કેહીહ, આતા અંગાહ હામે ને તમારી આગળ મેં પાપ કીદાં હે । ને હેવાં તમારો દીકરો કેળ્યાનો (કેવાનો) થરમ નાંહી । તમારા હાગડી માંહા એક હાગડી મને ગણું । નેવી ઉ કીળ્યો ને છીના બાપને બેર ગીળ્યો । પણ બણું કતરેય મેટે છી અતો તાણું-જ છીના બાપે છીને દીકો, છીને છીના માયે દ્યા આળ્યો, ને છી થમીઓ, ને છીને કોટ બાંચ્યો, ને છીને બોસી કીદી । ને છી સોરે છીને કેળ્યું, આતા, મેં અંગાહ હામે ને તમારી આગળ પાપ કીદાં હે ને હેવાં તમારો દીકરો કેળ્યાનો થરમ નાંહી । પણ છીના બાપે પોતાના હાગડીને કેળ્યું, હારામાં હારાં લખરાં લી આવો, ને છીને પેરાવો; ને છીને હાથે વેડી ધાલો, ને પોગમાં ખાહાં ધાલો । ને હેડો આપણુ બાછીયે, ને મોજ મારીયે । હું કારણુ છ આ મારો સોરો મરી ગીળ્યો તો, ને પાસો જવતો થાળ્યો હે; બોવાછી ગીળ્યો તો, ને જડળ્યો હે । ને વા મળ મારવા મંડળ્યા ॥

એવાં છીનો વડો સોરો બેતરમેં અતો । ને જણી-વેળા છી બેર ગીળ્યો ને બેરની પાહે આળ્યો તણી-વેળા ગાણું ને નાસ ઈણું સાંભળ્યાં । ને ઈણું હાગડીમાંહા એકને હાદ છીને પુચ્યુંકે ઈયું, હું હે । ને ઈણું છીને કેળ્યું, તમારો ભાછી આળ્યો હે; ને તમારા બાપે એક વડી ગોઠ કીદી હે, ઈમકે છીને હાજે હોરો છી મળ્યો હે । ને છીને રીસ સઝી (સજી), ને માંય બવાતું મન થાળ્યું નાંહી । તી (તણું) છીના બાપે બાપરે આવી છીને હમળવીયો । ને ઈણું જવાબ આલ્યો ને છીના બાપને કેળ્યુંકી, જો, અતરાં વરહ થાળ્યાં તમારી મેં શુવાળી કીદી, ને કોછી દન તમારો હકમ પાસો માડળ્યો નાંહી (તમારે વસન પાસું ઠેલ્યું નાંહી) । તે પણ મારા ગોઠીયા રહેળા કરી મળ કંઈ અતરા હાર તમે કોછી દન એક ટુંટું નહીં આલ્યું । પણ જણું તમારો પસો રાંડુમાં વેરી દેડીયો તી સોરો આળ્યો ઈવાજ, છીને એક ગોઠ આલ્યો । ને ઈણું છીને કેળ્યું, સોરા, તું તો મારી પ્હેલો હદા રેળ્યો હે, ને જોતરે માંહે તી હેતું તારું હે । આપડે મળ કરવી ને રાજ થાતું જુજે । હું કારણુ જ આ ત્યારો ભાઈ મરી ગીળ્યો તો, ને પાસો જવતો થાળ્યો હે; ને બોવાઈ ગીળ્યો તો, ને પાસો જડળ્યો હે ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

SPECIMEN I.

(EDAR STATE, MANIKANTHA.)

Ek adam*nyē bē sōrā atā. Nē aṇā-mā-hā (or i-mā-hā)
One man-to two sons were. And them-among-of (or, these-in-fr)
 nōnō-sōrō i-nā bāp-nē kējyū, 'ātā, mārō pātī-ē
by-the-younger-son his father-to it-was-said, 'father, my share-to
 āvō i tamāri puñji-nō phāg may ālō.' Nē waṇē pōtā-ni
may-come that your property-of portion to-me give' And by-him his
 puñji bēyā-nē wāti ālyi. Nē thōrā dan passē i
property both-to having-divided was-given. And few days after this
 nōnō-sōrō hētō māl phēgō kēlyō (or kīdō), nē vāg-lā dēh-mā
by-younger-son all wealth together was-made, and far country-to
 gijyō, nē ū rārā-rāw-nā-mā wapi-nō mīl vēd-phū
he-went, and there feasting-in his property having-roasted
 nōkhyō. Nē jērō iṇē hētū khōi dēdīyū, tērō i
was-thrown. And when by-him all having-roasted was-thrown, then this
 malak-mē motō kār pad'jyō, nē i-nē taṅgi pad'wā lāgyi.
country-in great famine fell, and him-to distress to-fall began.
 Nē yī gijyō nē i malak-nā raūt-māy-lā ōk-nē khēr hāg'di
And he went and this country-in dwellers-in-from one-of at-house servant
 thāi-nē rējyō. Nē aṇē i-nē pōtā-nā khētar-mē phuṇḍ
having-become stayed. And by-him him his-own fields-in swine
 sār-wā mōkalyō. Nē phuṇḍ ji sōl khātā atā i khāi-nē
to-feed was-sent. And swine what bark eating were that having-eaten
 pēt bhar-wā-nū man thājyū, nē kaṇē i-nē nahī
belly filling-of mind became, and by-anybody him-to not
 ālyū. Nē jāṇē vi thēkāṇē ājyō tāṇē iṇē kējyū,
was-given. And when he proper-place-in came then by-him it-was-said,
 'mārā dādā-nū kat'rā hāg'di-nē dharāi-nē rōṭ'lā māḷō-hē,
'my father-of how-many servants-to satisfaction-to loaves got-are,
 nē hū bhukhē marū-hū. Iyā-hō uṭhī-nē mārō bā-nē
and I with-hunger dying-am. Here-from having-arisen my father-of
 khēr jāhīl nē i-nē kēhīl, "ātā, āgāh hāmō nē
to-house I-shall-go and him-to I-shall-say, "father, heaven before and

tamārī āgaḷ mē pāp kīdā hē. Nē hēwā tamārō dik'rō
 you before by-me sins made are. And now your son
 kējyā-nō (or, kēwā-nō) tharam nāhī. Tamārā hāg'dī-mā-hō
 being-called-of (or, saying-of) right is-not. Your servants-in-from
 ēk hāg'dī ma-nē gaṇā.''' Nē vī uth'jyō nē i-nā bāp-nē
 one servant me-to count.''' And he arose and his father-of
 khēr gījyō. Paṇ jānē kat'rē-y-sēṭē i atō,
 to-house went. But when at-considerable-distance he was,
 tāṇē-j i-nā-bāpē i-nē dīṭhō; i-nē i-nā-māthē dayā
 then-indeed by-his-father him-to he-was-seen; him-to him-on pity
 ājyī, nē i thāmīō, nē i-nē-kōṭē bājhyō, nē i-nē
 came, and he ran, and on-his-neck seized, and him-to
 bōsī kīdī. Nē i sōrē i-nē kējyū, 'ātā,
 kisses were-made. And that by-son him-to it-was-said, 'father,
 mē āgāḷ hāmē nē tamārī āgaḷ pāp kīdā hē,
 by-me heaven before and you before sins made are,
 nē hēwā tamārō dik'rō kējyā-nō tharam nāhī.' Paṇ
 and now your son to-be-called-of right is-not.' But
 i-nā-bāpē pōtā-nā hāg'dī-nē kējyū, 'hārā-mā hārā
 by-his-father his-own servants-to it-was-said, 'good-among good
 lab'rā li āwō, nē i-nē pērāwō; nē i-nē
 clothes having-taken come, and him-to put-on; and on-his-
 hāthē vēṭī ghālō, nē pōg-mā khāḷ'dā ghālō. Nē hēdō,
 hand ring put, and foot-on shoes put. And come,
 āpaṇ khāiyē, nē mōj māriyē. Hū kārāṇ? jī
 we will-eat, and merriment strike. What reason? that
 ā mārō sōrō marī gījyō-tō, nē pāsō jiw'tō thājyō
 this my son having-died gone-was, and again alive become
 hē: khōwāi gījyō-tō, nē jad'jyō hē.' Nē wā majā
 is; lost gone-was, and joined is.' And they merriment
 mār'wā mād'jyā.
 to-strike began.

Ewā i-nō waḍō sōrō khētar-mē atō. Nē jānī-vēlā
 Now his eldest son field-in was. And what-time
 i khēr gījyō nē khēr-nī pāḥē ājyō, tānī-vēlā gāṇā
 he to-house went and house-of near came, that-time songs
 nē nās iṇē sābhalyā. Nē iṇē hāg'dī-mā-hā
 and dancing by-him were-heard. And by-him servants-in-from
 ēk-nē hād dai-nē pusyū kē, 'iyū hū hē?'
 one-to word having-given it-was-asked that, 'this what is?'
 Nē iṇē i-nē kējyū, 'tamārō bhāi ājyō hē,
 And by-him him-to it-was-said, 'your brother come is,

nē tamārā-bāpē ēk waḍi gōḥ kidi hē, im-kō
and by-your-father one great feast made is, thus-that

i-nē hājō-hōrō i malyō hē Nē i-nē ris
him-to safe-and-sound he found is. And him-to anger

saḍ'yi (or saḍ'ji) nē māy jāwā-nū man thājyū nāhī.
arose and inside going-of mind became not.

Ti (or tapē) i-nā-bāpē bāy'rū āvi i-nē ham'jāviyō.
Therefore by-his-father outside having-come him-to it-was-entreated.

Nē inē jawāb āl'jyō nē i-nā bāp-nē kējyū
And by-him answer was-given and his father-to it-was-said

kī, 'jō, atrū waraḥ thājyā, tamāri mē guwāji
that, 'lo, so-many years became, your by-me service

kidi, nē kōi dan tamārō hakam pāsō pād'jyō
was-done, and any day your order behind was-dropped

nāhī (or, tamārū wasan pāsū thēl'jyū nāhī). Tē-pan mārā
not (or, your word behind was-put not). But my

gōḥiyā phēlā kari majā karū atrā-hāru tamē
friends together having-done feast I-might-make so-much-for by-you

kōi dan ēk tēṭū yē nahī āl'jyū. Pan jāpē
any day one kid even not was-given. But by-whom

tamārō paisō rāḍū-mā vēri dēḍiyō ti sōrō
your money harlots-with having-casted was-thrown that son

āw'jyō iwō-j i-nē ēk gōḥ ālyi, Nē inē
came, then-just him-to one fast was-given. And by-him

i-nē kējyū, 'sōrū, tū tō mārī phēlō hādā
him-to it-was-said, 'son, thou indeed me with always

rējyō hē; nē jēt'rū mārū hē, ti hētū tārū hē.
living art; and as-much-as mine is, that all thine is.

Āp'qō majā kar'vi nē rāji thāwū juḥ. Hū
By-us feast should-be-made and happy to-become is-proper. What

kāraṇ? jō ā tthārō bhāi marī gijyō-tō, nē
reason? that this thy brother having-died gone-was, and

pāsō jiw'tō thājyō hē; nē khōwāi gijyō-tō, nē
again living become is; and being-lost gone-was, and

pāsō, jad'jyō hē.
again joined is.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

(EDAR STATE, MAHIKANTHA.)

અમા બીલ કેવાં, ને ડુંગરામાંય રહાં । અસલ અમારે આપ-દાદા આવેલા હે । તી વા ડુંગરા અમારા કેવાછી । ને અમારે વીવા એવો થાએ કે વોરને ગેરહાં મા-આપ ભાછી ને કાકા ભેગાં થાછીને લાડી જોવા નીકળે । જથ્થે ગામ લાડી ગમે તથે ગેર જાછીને યુસે કે, તમારે સૂરીને મારે સોરા-હાર હગાછી કરવી હે । ને લાડીને મા-આપ ગમે તો, હાં, હગાઈ કરવી હે, એમ કહે । પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળાં પાછીને વોરને મા આપ પાસાં અણાંને ગેર આવે, ને વીવા કરે । પહેલું તો વોરને પીયે કરે, ને ગામવાળાને જોલાવીને હરો ને કુગરી ખાવા પીવા આસે । પસે બાછી પછીને ઠેકવા ઊઠે, ને પસે ઠેકી રહીને હગળાં અણાં અણાંને ગેર જાતાં રહે । પસે વોરને લાછીને પન્નાવણાં લાડીને ગેર જાય ને લાડીને પાભી લાડીને ને વોરને જમણા હાથ બે હવડાવીને હાત ફેરા ફેરા ફેરવે । પસે વોર પન્નીને બાહેરો નીકળે ને વણાહાયે લાડી પોણુ નીકળે । વોર છીને ગેર આવે તણા હાયે લાડી પોણુ આવે । પસે વોરને ને લાડીને વોરને ગેર માંય ઘાલે । પસે બાહેરાં પાસાં નીકળે ને લાડી છીને મા-આપને ગેર પાસી જાય । પસે સો હાત દાડાં વોર ને બીજાં આદમી ભેગાં થાછીને લાડીનું આણું કરવા જાય ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

DHILI OR DHILOPI.

SPECIMEN II.

ACCOUNT OF A DHIL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amā Dhili kēwā, nē dūgarā-māy rakhā Asal a-nārē bāp-dādā
We Dhilis are-called, and the-hills-in us-lice. Formerly our ancestors
 āvēlā hē. Ti wā dūgarā amārā kēwā. Nē amārē viwā ēwō
come are. So these mountains ours are-called. And our marriage such
 thāō kē wōr-nē gēr-hā mā-bāp bhūi nē
becomes that the-bridgroom-of house-from mother-and-father brothers and
 kākā bhūgā thāl-nē lāḍi jōwā nik'le. Japē gām
uncles together having-become the-bride to-see go-out. Which is-village
 lāḍi gamā, tapē gēr jāl-nē pasē kē, 'tamārē sūri-nē
the-bride pleases, that to-house having-gone they-ask that, 'your daughter-by
 mārē sūrā-hār hāgāl kar'vi hē.' Nē lāḍi-nē mā-bāp
my son-with marriage to-be-done is.' And the-bride-of mother-and-father
 gamā tō, 'hā, hāgāl kar'vi hē,' ēm, kahē. Pasē kalāl-nē
are-pleased then, 'yes, marriage to-be-done is,' so say. Then a-liquor-seller-of
 gēr-hō hārō ēk rūpiā-nō magāvi hāg'ā
the-house-from liquor one rupee-of having-caused-to-be-brought all
 pāl-nē wōr-nē mā-bāp pās' ap'ā-nō
having-caused-to-drink the-bridgroom-of mother-and-father again them-of
 gēr āvē, nē viwā karē. Pahēlū-tō wōr-nē pithō
to-the-house, come, and marriage make. First-then bridgroom-to turmeric-ointment
 karē, nē gām-wāhā-nē bōlāvi-nē hārō nē kugārī khāwā-
they-do, and the-village-people-to having-called liquor and grain-and-maize to-eat-
 pīwā ālē. Pasē khāl-pāl-nē thēk'wā ālē, nē
to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and
 pasē thēk'l-rālū-nē hāg'ā ap'ā-nō gēr jāṭh-rāhē. Pasē
then having-done-dancing all their-their to-homes go-remain. Then
 wōr-nē lāl-nē 'pannāwāp' lāḍi-nē gēr
the-bridgroom-to having-taken 'we-will-cause-them-to-marry,' the-bride-of to-house

jāy, nē lādī-nē pābhī lādī-nē nē wōr-nē jam^anā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
hāth bē haw^adāvi-nē hāt phērā phērā phēr^avē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn. Then
wōr pannī-nē bāhērō nīk^alē nē wanā-hāthē lādī pōṇ nīk^alē.
the-bridegroom having-married out comes and him-with the-bride also comes-out.
Wōr ī-nē gēr āvō taṇā-hāthē lādī pōṇ āvē. Pasē
The-bridegroom his to-house comes him-with the-bride also comes. Then
wōr-nē nē lādī-nē wōr-nē gēr-māy ghālē. Pasē
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put. Then
hāhērā pāsā nīk^alē nē lādī ī-nē mā-bāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
pāsī jāy. Pasē sō hāt dādā^a wōr nē bījā ād^amī bhēgā
back goes. Then six seven in-days the-bridegroom and other men together
thāī-nē lādī-nū ānū kar^awā jāy.
having-become the-bride-of the-call to-do go.

FREE TRANSLATION OF THE FOREGOING.

We are called Bhīls, and live among the mountains. Originally our forefathers came here and so those mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

Bhili is the principal language of the hilly tracts of the Mewar State. It is, almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mārwāri, especially round Kotra.

AUTHORITY—

HENRIER, T. H.,—*An Account of the Mairwa Bāils. Journal of the Asiatic Society of Bengal, Vol. xlv, Part 1, 1875, pp. 317 & ff.*

The Bhili spoken in the Khadak District of the Mewar State very closely agrees with the Bhili dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral *l* is no more used; thus, *hāg'lō* for *hāg'lo*, all; *kāl*, for *kāl*, famine.

An original *s* is usually changed to *h*; thus, *hūr*, Gujarātī *sucrar*, pig. But *dēs-mā*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mārē pāhē hai ei tārō hai*, what mine is that is thine. Compare, however, *bē sōrā hatā*, two sons (lit. children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tū hai*, thou art; *gharī nōlar hai*, many servants are. Compare Mārwāri.

In other respects the dialect agrees with the Bhili of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

(DISTRICT KHADAK, MEWAR STATE.)

Khadak	manakh-nā	bē	sōrā	hatā.	Lōd'kō	wapā-nā		
A-certain	man-to	two	sons	were.	By-the-younger	his		
sāh-hā	kējyō	kā,	'mārā	wāṭā-nō	jō	māl āvō		
father-to	it-was-said	that,	'my	share-of	what	property comes		
hō.	Nō	wagō	bō	sōrā-mā	vī	wāṭi		
giver.	And.	by-him	two	sons-in	it-(property)	having-divided		
didō.	Nō	thōdā-k	dādō-mā	lōd'kō	hāg'lō	wag'lō		
was-given.	And	few-a	days-in	by-the-younger	all	together		
karinō	vēg'lā	dēs-mā	gīyō.	Nō vīyā	khub	majō		
having-done	distant	country-in	went.	And there	much	enjoyment		
karinō	hāg'lō	kharāb	karī	didō.	Nō			
having-done	entire-(property)	waste	having-made	was-given.	And			
kharas	karyā	puṭhō	pēlā	dēs-mō	khub	kāl		
expenses	were-done	afterwards	that	country-in	great	famine		
pad'jyō;	nō	evō	vī	bhukhō	mar'wā	lāgō.	Nō	vī
sell;	and	there	he	hungry	to-die	began.	And	he

pēlā sēr-nā ēk ād'mī-pāhē jāinē riyo. Nē waṇē
that ioten-of one man-near having-gone remained. And by-him
 huēr sār'wā khētar-mā mōk'lyō. Nē waṇē rājī thāinē
evine to-graze field-in was-sent. And by-him glad having-become
 huēr-nā khāwā-nā kus'kā-hū pēṭ bharī-lidō. Nē
evine-of eating-of husks-with belly having-filled-was-taken. And
 bījē-kaṇē waṇāy kāi nahī āl'jyō. Nē jērē
by-other-anyone to-him anything not was-given. And when
 waṇāy hōtē ājyō waṇē kīyō kē, 'mārā ātā-nē
to-him senses came by-him was-said that, 'my father-to
 ghaṇā nōkar haī; nē waṇāy khāwā khub jadē-hai;
many servants are; and to-them to-eat much obtained-is;
 nē hū bhukhē marū kū. Hū uṭhīnē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-near
 jāinē waṇāy kāi, "ātā, mē Par'mēsar-nē na
having-gone to-him will-say, "father, by-me God-to and
 tārē mōrē pāp kīdhō hai; nē hū tārō sōrō kēwād'wā
of-thee before sin done is; and I thy son to-be-called
 har'khō nahī; paṇ mayē nōkar rākhī lē." Nē
like am-not; but me a-servant having-kept take." And
 vī uṭhīnē ātā-pāhē āvyō.
he having-arisen father-near came.

The Bhili spoken in the Kotra district of Mewar has been much influenced by Mārwarī, and may be considered as the link connecting that language with the Bhil dialect of Mahikantlia.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikantlia. Thus, *pāe*, five; *eiā*, twenty. *Ōā* is, however, often written instead of *s*; thus, *chhōrō* and *ēdrō*, a son.

ḍ between vowels is pronounced as an *r*; thus, *ghōrō*, a horse.

So far as we can judge from the materials available *b* is sometimes substituted for *v* and *w*. Thus, *bēg'īā*, far, but *eiā*, twenty.

The neuter gender is often confounded with the masculine; thus, *kēhyō* and *kēyō*, it was said; *nānō*, the younger son; *hōnu*, gold; *rupō*, silver, etc.

The plural of strong feminine bases sometimes ends in *i* and sometimes in *iyā*; thus, *ghōrī*, mares; *chhōriyā*, daughters.

The suffix of the genitive is *rō*, or, sometimes, *nō*; thus, *bāp-rō* and *bāp-nō*, of a father. The suffix of the dative is *nē*; thus, *chhōrō-nē*, to the son. Occasionally *kō* is used instead; thus, *nōkar-kō*, to the servants.

With regard to numerals we may note the form *ēk's*, one. Here we have, apparently, the pleonastic *s* which is common in Jaipurī.

'I' is *āū* and *mā*, case of the agent *maī*, genitive *mārō*, *māhārō*, and *mākō*; plural *hamō*, genitive *māhārō*.

'He' is *wō*, oblique *uā* and *scand*. The interrogative pronouns are *kūn*, who? *hōi-rō*, whose? *hū*, what? etc.

The present tense of the verb substantive is:—

Singular, 1. *hū*.

2. *hai*.

3. *hai*.

Plural, 1. *hāī*.

2. *hō*, *hāī*.

3. *hai*, *hāī*.

The past tense is *hatō* and *tāō*, plural *hatō*.

The finite verbs are inflected as in connected dialects. Thus, *hū jāū hū*, I go; *tāū jācē-hai*, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *bēḥō kēhyū*, the son said; *mū gund kidō hai*, I (instead of *maī*, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, *mū jāū*, I will go. The true future is formed from this tense by adding *gō*, plural *gā*. Thus, *hū kufū-gō*, I shall strike.

The verbal noun ends in *uō*, oblique *uā*; thus, *kuf'ūō*, to strike; *kusi kar'ūā lāgā*, they began to make merry.

Note also the causative form *kēw'rāū*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

(KOTRA, MEWAR.)

TRANSLITERATION AND TRANSLATION.

Ēk's <i>One</i>	mān ^a vī-nē <i>man-to</i>	bē <i>two</i>	sōrā <i>sons</i>	hatā. <i>were.</i>	Tinā-mē <i>Them-among</i>	nānū <i>younger</i>
hatō <i>was</i>	āp ^a nē <i>his</i>	bāp-ē <i>father-to</i>	kēhyō, <i>said,</i>	‘bāp, <i>‘father,</i>	mārō <i>my</i>	bhāg <i>share</i>
ālō. <i>give.</i>	Pāchhē <i>Then</i>	unā-rō <i>his</i>	bhāg <i>share</i>	wāṭī <i>having-divided</i>	dīdō. <i>was-given.</i>	Thōrā-k <i>Few-a</i>
dārā <i>days</i>	kērē <i>after</i>	nānū <i>younger</i>	hatō <i>was</i>	māl <i>property</i>	bhēlō <i>together</i>	kīdō <i>was-made</i>
lōi-nē <i>having-taken</i>	hīḍī <i>having-gone</i>	giyō. <i>went.</i>	Wāy <i>There</i>	khōṭā <i>bad</i>	kām-mē <i>action-in</i>	bēg ^a lō <i>far</i>
kīdō. <i>was-made.</i>	Pāchhē <i>Then</i>	hārō <i>all</i>	khēru <i>spent</i>	kārī <i>having-made</i>	pūgō <i>after (?)</i>	unā <i>that</i>
mulak-mē <i>country-in</i>	jab ^a rō <i>mighty</i>	kāl <i>famine</i>	pariyō. <i>arose.</i>	Pāchhē <i>Then</i>	wō <i>he</i>	nāgō-pud <i>distressed</i>
thāi <i>having-become</i>	gayō. <i>went.</i>	Pāchhē <i>Then</i>	unā <i>that</i>	mulak-mē <i>country-in</i>	har ^a tā <i>rich</i>	ghar ^a wālā-nē <i>householder-to</i>
gayō. <i>he-went.</i>	Pāchhē <i>Then</i>	unā <i>that</i>	ghar ^a wālā <i>householder(by)</i>	khētar-mā <i>field-in</i>	huar <i>swine</i>	charāwā <i>to-feed</i>
mōk ^a lyō. <i>was-cent.</i>	Tērē <i>There</i>	unā-rē <i>his</i>	mū-mē <i>mind-in</i>	ēm <i>this</i>	hatū <i>was</i>	kē, <i>that,</i>
khāyēlā <i>eaten</i>	chhōl ^a kā <i>husks</i>	khāinē <i>having-eaten</i>	mū <i>I</i>	pēt <i>my-belly</i>	bharū. <i>may-fill.</i>	Tērē <i>Then</i>
unā <i>to-him</i>	kānū <i>by-anyone</i>	kai <i>anything</i>	nē <i>not</i>	āliyō. <i>was-given.</i>	Pāchhē <i>Then</i>	hōchhīnē <i>having-come-to-senses</i>
kīyō, <i>said,</i>	‘mārā <i>‘my</i>	bāp-nē <i>father-of</i>	kiṭ ^a lā <i>how-many</i>	kām ^a wālā-nē <i>servants-to</i>	ghanā <i>many</i>	rōṭā <i>bread</i>
nē <i>and</i>	mū <i>I</i>	bhukhū <i>with-hunger</i>	marū-hū. <i>dying-am.</i>	Mū <i>I</i>	uṭhīnē <i>having-arisen</i>	mārā <i>my</i>
jāū, <i>will-go,</i>	unā <i>him-to</i>	kēū <i>will-say</i>	kē, <i>that,</i>	‘bāp, <i>‘father,</i>	mū <i>by-me</i>	Bhag ^a wān-rē <i>God-of</i>
						haī, <i>are,</i>
						bāp-gōrō <i>father-near</i>
						nē <i>and</i>

GIRĀSIĀ OR NYĀR.

The Bhīl dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the *Nyār-kī-bōlī*, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsiā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels; thus, *dhēn*, wealth; *dēn*, day; *kērē-nē*, having done. In words such as *husēlō* or *hus'lō*, son; *āpēnō* and *āp'nō*, own, etc., the *ē* is probably short.

Note also the frequent contractions such as *unai* for *unā-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l*; thus *kāl* for *kāl*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhīlī of Mahikantha. The suffix of the genitive is, however, *rō* as in *Mārwārī*; thus, *nōkērī* *rō*, of the servants. The future of *kuṭwū*, to strike, is given as follows,—

Singular, 1. *kuṭu*.

2. *kuṭi*.

3. *kuṭi*.

Plural, 1. *kuṭā*.

2. *kuṭi*.

3. *kuṭi*.

Note also the pronoun *du*, this.

On the whole the dialect will be seen to agree with the Bhīlī of Mahikantha with an admixture of *Mārwārī*, though not to the same extent as is the case with the Bhīlī of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Progal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

GIRĀSIĀ OR NYĀR DIALECT.

(JODHPUR.)

SPECIMEN I.

Ekē	jaṇā-rē	bē	dīk ^a rā	hōtā.	Huṇā-mā-hō	lōrkīō	āp ^a nē
One	man-to	two	sons	were.	Them-among-from	the-younger	his
bāpā-ē	kēiyō,	'bāpā,	hamārī	pāṭi	āyē	jīyē	sēt
father-to	said,	'father,	our	share	may-come	that	property
ālō.'	Tērē	bāpē	āpē-rī	ghēr-bāk ^a rī	unai	ālī.	Thōrā
give.'	Then	by-the-father	his	property	him-to	was-given.	Few
kērē	lōr ^a kō	dāw ^a rō	āpērī	sēb	sēt	bhēlū	kīdhū,
after	the-younger	son	his	all	property	together	was-done,

par-dōd pērō glyō. Uthō nāgāl-bāḡāl-māyō sārū gēmārō
foreign-country-to away went. Then riotousness-in all having-spent
 dādā. Sārū kluṣṣ-kēpō waḡō-mal'kal-māhō mōṭō kāl pēriyō.
was-given. All spent-after in-that-country-in great famine fell.
 Tērō wō nāḡō pōri hōvērō ābō rēyō, nō pāohhō
Then he destitute, having-fallen having-become standing remained, and then
 up mēl'kō rōwāl-pāyō rēiyō. Tērō upē āpērō khētō-mō
that in-country citizen-near lived. Then him-by his field-in
 surā-rī ḡār chār'wā mālliyō. Tērō upē surā-rō chār'wā-hō
sucine-of herd to-feed was-sent. Then him-by sucine-of feeding-of
 khēr'khākō hōtō jipō-hī āpērō pēṭ bher'wā-rō mētō kīdō.
Ask was them-from his belly filling-of icish was-made.
 Pēp upē khēr'khākō-hī kapai nī ālliyō.
But him-to Ask-even by-anybody not was-given.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BIHLI OR BHILODI.

GIRASIÄ OR NYÄR DIALECT.

(SIROHI STATE.)

SPECIMEN II.

Khumji Thākōr Prēm^{lō} Nāw^{to} bā bhāi hōā-rē. Pēsē sōk^{lu}
Khumji Thākōr Prēm^{lō} Nāw^{to} two brothers were. Then arrow
 lē-nē Prēm^{lō} Nāw^{te} kēō, 'ē Khumji Thākōr, ihē
having-taken by-Prēm^{lō} by-Nāw^{to} it-was-said, 'O Khumji Thākōr, thus
 āp^{nu} nām nē-hē-nī rē. Bē bhāi jānē wāvē-upēr bēhā;
our name not-is-not O (?). Two brothers having-gone well-on we-will-sit;
 pāñār āvē tērē gēlōhō jikēnē gērāpērā phōrāwā.
water-drawers come then arrow having-thrown earthen-pots we-will-break.'
 Phul^{māti} Rāñi pāñi bhēr^{wā-sēru} āi. Pāñi bhērō, sēr-thi
Phulmāti queen water filling-for came. Water was-filled, steps-from
 thēkīē, sōk^{lu} jikiyu wō gērō-parō phōrāvō. Phul^{māti}
ascended, arrow was-thrown and earthen-pot was-broken. Phulmāti
 rāñi dhāmīē-thakē rāw^{lō} gīē. Jānē dhēñē-nē pēkārā,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,
 'māru bēheru phōrāvū. Pēsē dhēñē bīb^{nōtō}
'my water-pot was-broken.' Then by-husband proclamation-of-banishment
 lēkhīō. Pēsē bē-phār dīn hōā, Khumji Thāk^{rāē} bhukh
was-written. Then two-pahar day became, Khumji Thākōr-to hunger
 lāgi. Rōtā khāwā-rē sēru gērē āyā. Tērē bīb^{nōtō}
began. Bread eating-of for-the-sake in-house went. Then proclamation
 dēkhīō. 'Dō hu mōdīu hē, bhāl^{to} jāu. Bhāl^{wā} dukō.
was-seen. 'This what set-up is, seeing I-will-go.' To-see he-began.
 Bāpē lēkhīō hē, 'atē pāñi pīwā-rō dhēram nē-hē. Athē
By-the-father written is, 'here water drinking-of right not-is. Here
 ubō rē-nē pāñi pīē, kālī gāē-ru rēgēt pīē.
standing having-remained water drinkest, black cow-of blood drinkest.'
 Pēsē Khumji Thākōr Prēmā bhāi sārē gīō. 'Prēmā bhāi,
Then Khumji Thākōr Prēmā brother near went. 'Prēmā brother,
 ētrē ubā rē-nē pāñi nē pīā. Mārē bā-jī
here standing having-remained water not we-will-drink. My father(-by)
 bīb^{nōtō} lēkhīō hē. Pērā jāā pērā. Bhāl gīā. Jātā-
proclamation written is. Off let-us-go then. Away (?) they-went. While-

thekā Ujāṇi nēg'ri gā. Ujāṇi nēg'ri-rū rājā uō bēṭō; kōi
 going Ujain town they-went. Ujain town-of king high sat; some
 mōṭār jāṭ dēkhī; śād didā, 'kām jāō, mōṭārī?'
 young-men going were-seen; words were-given, 'where do-you-go, youngsters?'
 'Śer kurī-rō wāru nōkēriā jāṭ.' 'Mārō-pārā rō.' Nōkēriā rākhī.
 'A-ever flour-of for servants we-go.' 'He-with stay.' Servants were-kept.
 Tērō uōḍ rājī-rō ek dikēri hōḍ; wāg lō giō.
 Then that king-of one daughter was; a-tiger, having-taken went.
 Jērō puṭhē wār lō. 'dhām'jō rō dliām'jō.' Khum'ji Thākōr ērō
 Then behind cry became, 'run O run.' Khumji Thākōr riding
 gbiḍā-pēr dliāmīō, rēn-wā-māhē giō, wāg mārīō. Prēm'lō Nāw'jō
 horse-on ran, wood-in went, tiger was-killed. Prēm'lō Nāw'jō
 puṭhē ā. Wāg mārēnē churō jiktō. Wō churō dhōw'pā-rō
 behind came. Tiger having-killed dagger was-thrown. He dagger was-throwing-of
 wārīō wār-māhē utērīō. Tērō Prēm'lō Nāw'jō wār-māhē dhēku
 for well-in descended. Then by-Prēm'lō Nāw'jō well-in push
 dēn. Tērō Khum'ji nō, churō māhē pērī. Jērō Prēm'lō Nāw'jō
 was-given. Then Khumji and dagger into fell. Then Prēm'lō Nāw'jō
 rājī-ri dikēri lō. Ujāṇi-rā rājī-gōḍē gēō. Rājā bōlō,
 king-of daughter having-taken Ujain-of king-to went. The-king said,
 'kuna chōṭārī?' Prēm'lō kē, 'mē chōṭārī.'
 'by-whom was-she-released?' (answered-) Prēm'lō that, 'by-me was-she-released.'
 'Thē-mā chōṭārī hē, thē-mā-j pērī pēr'pāw. Chha mēhīnā
 'You-by released was, you-to-only now I-will-marry-her. Six in-months
 lēgēn āvē-hē'
 marriage coming-is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumji Thākōr and Prēm'lō Nāw'jō. One day Prēm'lō Nāw'jō took his arrows and said, 'O Khumji Thākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumji Thākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'It is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumjī Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khumjī Thākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwtō arrived. Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwtō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwtō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'

MAG'RI OR MAG'RĀ-KĪ BŌLĪ.

In the north, Nyār approaches Mārẁāṛī and has to its east a dialect of that language which in some characteristics agrees with Bhillī, *etc.*, the so-called Mag'ri or Mag'rā-kī bōlī. *Mag'rō* means 'hill,' and *Mag'rā-kī bōlī* is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwāra, and is spoken by 44,500 people.

Mag'ri in most characteristics agrees with ordinary Mārẁāṛī. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhillī spoken to the south.

An *ā* is often substituted for an *e*; thus, *haḡ'āḡ*, all; *huraḡ*, sun; *dōh*, ten.

The form *qīyā*, eye, corresponds to *qōyā* or *qōḡ*, i.e., *qōḡā* in Bhillī dialects, such as Rānī, Nārī, *etc.*

The inflexion of nouns and pronouns is essentially the same as in Mārẁāṛī. The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvi and Gujarātī Bhillī. Thus, *bāḡyē*, by the son; *bī-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *cī-kē bā*, by his father; *thā-rai bā*, by thy father.

The suffixes of the dative are *ē*, and *nē* or *naī*. Thus, *bāyē* and *bī-nē*, to the father; *ik-naī*, to some one.

The suffix of the ablative is *hū*; thus, *bī-hū*, from a father.

The usual suffix of the genitive is *kō*; thus, *bī-kō*, of the father. In the case of pronouns we also find the suffixes *rō* and *nō*; thus, *āp'rō*, his own; *māhānō* and *māhārō*, my; *thānō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *gāḡo-kā Pāḡēlē*, to the Pāḡēl of the village; *cī-kē gāḡai*, to his neck; *māhārā bā-kai jāḡēḡ*, to my father's servants.

The suffix of the locative is *mē*, *mā* or *māy*.

The following are the personal pronouns:—

	I	We	Thou	You	He	They
Nominative . . .	mīḡ . . .	mīḡ . . .	tīḡ . . .	tīḡ . . .	ē . . .	nē . . .
Agent	mīḡ . . .	mīḡ . . .	tīḡ . . .	tīḡ . . .	ēḡ . . .	nēḡ . . .
Objective	mīḡāḡ, mīḡrō		tīḡāḡ, tīḡrō		nēḡāḡ . . .	nēḡāḡ . . .

Other pronouns are *kwe*, who? *lāy*, what? *jakō*, who; *jī*, by whom; *jāḡē*, whom.

The conjugation of verbs agrees with Mārẁāṛī. Thus, *māḡ hō*, I was; *māḡ jāḡ-lā*, I shall go.

Note finally the frequency with which the suffix *qō* occurs. Thus, *dyāqā*, days; *jōḡō-lō*, worthy; *mudqō*, dead; *ganyōqō*, lost.

In most respects, however, Mag'ri closely agrees with Mārẁāṛī, as will be seen from the specimen which follows.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

MAGRĀ-KĪ BŌLĪ.

(DISTRICT MERWARA.)

Ēk janā-kē dvē bhōlyā hā. Wā-mā-hū chhōṭ^akyō bā-hū bōlyō
 One man-to two sons were. Them-in-from the-younger the-father-to said
 ka, 'ē bā, māl^amatā-mā-hū jō mhāṇō bātō vhe sō mhāyē dē-dē.
 that, 'O father, the-property-in-from what my share may-be that to-me give.'
 Jadyū āp^arā māl^amatā-mā-hū vīyē bātō kar dīdō. Ghaṇā dyādā
 Then his-own property-in-from to-him share having-done was-given. Many days
 nah huwā-hā ka chhōṭ^akyō bhōlyō hag^alō hāwaṭar ānt^arā malak-
 not become-had that the-younger son all collecting-together a-distant country-
 māy parō-gayō. Ar wathai ūl-phail-mē dyādā gamār āp^arō
 into went-away. And there riotous-living-in days having-spent his-own
 māl^amatō parō-gamāyō. Jadyū vī hag^alō upār-nhāk^ayō, pāyā
 property away-was-squandered. When by-him all had-been-wasted, then
 vī malak-mā baḍō kāl paḍyō, ar ū kāng^alō hō-gayō. Ar vī
 that country-in great famine fell, and he a-beggar became. And by-him
 jār vī malak-kā rahan-wālā-mā-hū ēk-kē gōḍē rahan
 having-gone that country-of inhabitants-among-from one-of near to-remain
 lōgyō. Jī ūyē āp^arā khēt-māhē hūr^adā charāwan-nē mēlyō. Ar
 began. By-whom to-him his-own field-into swine to-graze was-sent. And
 ū wā chhōḍā-mā-hū jāē hūr^adā khē-hā āp^arō pēt bhar^anō
 he those husks-in-from which the-swine eating-were his-own belly to-fill
 chāwō hō. Ar dūjā vīyē kāi na dēvē hā. Pāyā vīyē
 wishing was. And others to-him anything not giving were. Then to-him
 hūjyō ar vī kahyō ka, 'mhārā bā-kai ghaṇā janāē
 excuses-came and by-him it-was-said that, 'my father's many to-men-
 rōṭi-hū hī ghaṇō malē-hai; ar mhū bhūkhā marū hū. Mhū
 bread-than even much obtained-is; and I of-hunger dying am. I
 hālyō-hālyō bā gōḍē jāū-lā ar vīyē kū-lā ka, "ē bā,
 having-started father near will-go and to-him will-say that, "O father,
 mhē baikūṇth-hū ūndhō ar thārā diyā āgē pāp kīdō hai. Ar
 by-me heaven-from against and thy cys before sin done is. And
 phenū thārō bhōlyō kuhābā jōgōḍō na hū; māē thārā janā-
 any-longer thy son to-be-called worthy not am; me thy servants-
 mā-hū ēk-kē harikō hamaj.'" Jadyū ūṭhar āp^akā bā
 among-from one-of like consider.'" Then having-arisen his-own father

gōdō hālō. Paṇ ū al'gō-j hō ka vī-kē-bā vīyē dīthō,
near started. But he far-indeed was that him-by-of-father to-him was-seen,
 ar wāḷ kidi, ar nhār vī-kē-galai lāgar bāchyā
and compassion was-done, and running his-in-of-neck having-stuck kisses
 didā. Bhōlyō vīyē kiyō ka, 'ō bā, ' mhe baikūṭh-
were-given. By-the-son to-him was-said that, 'O father, by-me heaven-
 hū āndhō ar thārā dīyā āgō pāp kidō hai; ar thārō bhōlyō
from against, and thy eyes before sin done is; and thy son
 kainē jōgōdō na hū.' Paṇ bā-nō dharm-pūtā-hū kiyō
to-be-called worthy not am.' But the-father-by the-servants-to it-was-said
 ka, 'lag'lā gābā-mū-hū hak'rā kādār vīyē pal'rāwō;
that, 'all garments-in-from best having-taken-out to-him put-on;
 ar vī-kā lāth-mō bīthi ar pagū-mē kār'dā ghālō; ar mhā khaī ar
and his hand-on a-ring and feet-on shoes put; and we will-eat and
 majā karā. Kyā-hārū, ka ō mhārō bhōlyō muōdō hō, ar
merriment will-make. What-for, that this my son dead was, and
 phēṇū jīyō hai; ar gamyōdō hō, phēṇū lādyō hai.' Jadyū vō
again alive is; and lost was, again found is.' Then they
 majā kar'bā lāgyā.
merriment to-do began.

Vī-kō baqō bhōlyō khēt-māṣ hō. Ār jadyū ātō ātō
His elder son field-in was. And when coming coming
 guwādā gōdō āyō tadyū gājā bājā ar nāch'wā-kō kū'bō sunyō.
house near came then singing music and dancing-of sound was-heard.
 Ar vī āp'kā dharm-pūtā-mū-hū ēk-nai bulār būjhyō
And by-him his-own servants-from-among one-to having-called it-was-asked
 ka, 'ō kāī hai, rō p' Vī wāyē kahyō ka, 'thārō
that, 'this what is, O?' -By-him to-him it-was-said that, 'thy
 bhāi āyō hai; ar thārāi bā baqō jīmaṇ kidō hai. Kyā-
brother come is; and by-thy father a-great feast done is. What-
 hārū, ka ū-nē hārō-hāb'tō dīthō hai.' Paṇ vī rih kidi
for, that him-to safe-and-sound seen is.' But by-him anger was-made
 ar māhō jāw'nō na ohāhyō. Ī-hārū vī-kō bā bār'nē
and in to-go not he-wished. For-this-reason his father outside
 ār ū-nē papōl'bā pūchh'bā lāgyō. Vī bā-nē jāb
having-come him-to to-entreat to-ask began. By-him the-father-to reply
 didō ka, 'mhū thārō atrā barā-hū gōl-paṇō karū-hū, ar
was-given that, 'I thy so-many years-from service doing-am, and
 kadyū thārō kiyō na lōpyō, ar thā māṣ ēk ur'nyō hī
ever thy word not was-avoided, and by-thee to-me one kid even
 na didō ka mhū mhārā hāthūā-kē hāthē majā kar'tō.
not was-given that I my friends-of with merriment might-have-made.

The Bhili dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Málvi.

The palatals are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *chhik'ró-né*, to the servants; *chhóro* and *éoro*, a son. Similarly, we find both *s* and *h* corresponding to Gujaráti *s*; thus, *sag'lo*, all; *das*, ten; *ham'já'wéd lágó*, he began to treat; *hó*, hundred, etc.

The cerebral *g* between vowels is pronounced as an *r*; thus, *ghóro*, Gujaráti *ghóro*, a horse.

The cerebral *f* has disappeared; thus, *sag'lo*, Gujaráti *sag'lo*, all; *kál*, Gujaráti *kál*, feminine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hónó* instead of *hónū*, gold; *ai'lá wároné*, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jé māró* (maso.) *hē té lárū* (neut.) *hē*, what mine is that is thine.

The plural of strong feminine bases ends in *yā* as in Rājasthāni; thus, *éoryā*, daughters.

The ablative suffixes are *thi* and *ū*; thus, *láp-thi*, from a father; *sabā-ū ūchó*, all-from high, highest.

The usual suffix of the genitive is *nó*. Occasionally, however, the Málvi and Mārwarī suffix *ró* is used instead; thus, *wapi dé-ró révedicārū-kānē*, to a citizen of that country.

The personal pronoun of the first person singular is *hū* and *mū* as in Málvi. 'We' is *hónó*, and 'you' *tamó* or *tamē*. 'He' is *ū* or *en*, genitive *ū-nó*, *upi-nó* or *wapi-nó*; plural *ei* and *ei-kéló*. The relative pronoun is *jó* and *jē*, case of the agent *jé'né*. 'Who?' is *kāp*, genitive *ki-nó*, oblique *kapi*.

The present tense of the verb substantive is—

Singular, 1. *hū, ū, hē*.
2. *hē, hai*.
3. *hē, hai*.

Plural, 1. *hai, hē, hē*.
2. *hó, hai, hē*.
3. *hē, hai*.

Instead of *hē* we also find *chhē*.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū wārū-hū*, I strike; *tamó júwó-hó*, you go; *upi-é mārýó*, he struck. Note *ū lágó*, he began.

The present participle is used as a present desinitive and an imperfect. Thus, *khātā*, (they) were eating; *hū mā-i-é-kānē sadā réló*, thou art always living near me.

The future is formed as in Málvi. Thus, *hū mārýjá*, I shall strike. The conjunctive present is sometimes used instead; thus, *kahū*, I will say.

The verbal noun ends in *nó* or *wó*; thus, *jānó*, to go; *dhicó*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhili and Rājasthāni or, more especially, Málvi.

uñhi-nô u-nâ bāp-kanô gayô. Thôpi-k dâr thô kô
having-arisen his father-near went. Little-a at-distance was that
 bāpê dēkhinô awāl kidi; nô sāmā dōḍi-nô
by-the-father having-seen compassion was-made; and before having-run
 galā-mā hāth nākhi-nô bōki didi. Ohhōrô uḍi-nô kayô
the-neck-on hand having-thrown kiss was-given. By-the-son him-to was-said
 kô, 'bāp, mē Rām hāmô nô tārū dēkh'ā pāp karyô hō;
that, 'father, by-me God before and thy (in-)seeing sin done is;
 tārô bēḍo thawā lāyak nī-hū.' Paṇ bāpô chāk'rā-nô
thy son to-become worthy not-I-am.' But by-the-father servants-to
 kahyô kô, 'anī bēḍā-nô hāū chint'h'rū kādīnô anô
it-was-said that, 'this son-to good clothes having-taken-out this-to
 pērāō, hāth-mā vīlī anô pōgā-mā jōḍā pērāō; pāchhō rōḍo
put-on, hand-in a-riap and feet-in shoes put; afterwards bread
 kari khāiyô nô majā kariyā. Kyū-kô, yô mārô bēḍo
having-done let-us-eat and merriment let-us-make. Because, this my son
 muā barābar thô, nô pāchhō jiryô; khōwāl gayô-thô tō pāchhō
dead like was, and again is-alive; lost gone-was he again
 mallyô.' Pāchhō waqā majā-mā rājī thayā.
is-found.' Then they merriment-in glad became.

didō. Na ū-na haḡh'rū khameh kar didō pūchha
was-given. And him-by all expenditure having-done was-given afterwards
 mōḡō kār ūḡi dā-mē paḡyō, na ū-kō phōḡā paḡ'wā līgā.
a-great famine that country-in fell, and him-to distress to-fall began.
 Na ā jāna duetā ūḡi dā-kā rēwā-ka-nḡhō riyō; na
And he having-gone another that country-of valley-of-near remained; and
 ū-na ū-kā khēt-mē ḡaḡurā charāwā sārū ūḡi-na mōkhalyō. Na jō
him-by his field-in sown sowing for him-for it-was-sent. And what
 phariyā ḡaḡurā khātā-hā, ūḡi-mē-ḡō āp'ḡō pēt bhar'wā-kō man
asks the-sown calling-sown, that-in-from his-own belly filling-of mind
 chālyō; na ū-na kōl didō nah. Na ā tāw'dān huō,
went; and him-to (by)-any-one was-given not. And he conscious became,
 jadl ā bōlyō, 'mārā bāp-kē kat'rā-l majuriyā-na ḡhaḡl rōl mala-ha,
then he spoke, 'my father-of how-many servants-to much bread being-got-is,
 pau mū to bhukā marū-hū. Mū uḡhina mārā
but I on-the-other-hand by-hunger am-dying. I having-arisen my
 bāp-ki nakliā jāū-ḡā, na wān kū-ḡā, "bāp, mē
father-of near will-go, and him-to I-will-say, "O-father, by-me
 Par'm-twar-ka āḡḡ na thā-ka āḡḡ pāp karyō bē. Na ab thā-kō
God-of before and thee-of before sin done is. And now thy
 bēḡō kēwāwā jōḡ mū nī; ma-nō thā-kā ḡk majur jū
son to-be-called worthy I am-not; me-to thy one servant such-as
 paḡō." Na ā uḡh-ka āp-kā bāp-ka nakliā ḡiyō.
count." And he having-arisen his-own father-of near went.

The dialect spoken by the Bhils in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvi that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

Pronunciation.—Final *a* (or *ā*) and *ē* are frequently interchanged, as is also the case in Khāndēśī and other connected dialects. Thus, *ha* and *hē*, *is*; *kari-na* and *kari-nē*, *having done*; *yā* and *yē*, *this*.

Ī and *ō* after long vowels are usually written *y* and *ō* respectively; thus, *jāy* for *jāē*, *he may go*; *jāw* for *jāō*, *go ye*.

Ū is sometimes written for *ō*; thus, *wa* and *wō*, *he*.

The palatals seem to be pronounced as in the western Bhil dialects, that is to say, as *s*, *z*, respectively, with or without aspiration. This must be inferred from spellings such as *par-dēch-mā*, *in a foreign country*; *chār-kār*, *government*, etc. Compare also *dīm'dīm wāḡī hē*, *a drum is beaten*, where *wāḡī* is the past participle passive of *wāḡ'wō*, *to beat*. The corresponding verb in western Bhil dialects is *wāḡ'wō*, pronounced *wāz'wō*.

The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāṭhī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēḍē*, on the border; compare Gujarātī *chhēḍō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold; *bah*, sit. It is often, however, preserved in writing; thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *ḍhaw'ḷō*, white; *hūḍ*, consciousness; *huṭā*, slept; *viṇā* and *vinā*, the oblique form of *wō*, he. Compare Āhirī.

B is used as in eastern dialects where Gujarātī has *v* or *w*, thus, *bīs*, twenty; *bāl*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *icā* and *ichā*, there; *ādō*, half; *ka-na lāgyō*, he began to say; *nhāk* and *nākh*, throw; *mha-ka* and *ma-ka*, to me.

Nouns.—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *kadū*, it was said. It is usually replaced by the masculine; thus, *nāch'nō hunyō*, dancing was heard.

Number.—The plural is formed as in western Bhil dialects; thus, *ghōḍō*, a horse; *ghōḍā*, horses; *ghōḍī*, a mare; *ghōḍī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāṭhī; thus, *gāyā*, cows. *Āb'dō*, troubles, seems to be a Gujarātī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōṇ* (compare Mālvī *hōṇ*). Thus, *ghar-ma*, in the house; *ghōḍō*, and *ghōḍā*, a horse; *ḍhaw'ḷā ghōḍā-kō khōgīr*, the saddle of the white horse; *nōkar-hōṇ-ka*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*; dative, *kē*, *ka*, and *kū*; ablative, *hī*, *hē*, and *sē*; genitive, *kō*, fem. *kī*, oblique, *kā*; locative, *ma* and *mē*. Compare Mālvī. Occasionally we find forms such as *ḍhōr-kēr*, of the cattle; *ghar*, at the house; *hēḍē*, at the edge; *bhūkō*, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvī. Thus, *hū* and *mē*, I; *mē*, *mē-nē*, *mhayē*, *mahi* and *mai*, by me; *mhārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpan*, we; *hamārō*, our; *tam* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *nā* or *ṇa* (or *nā*, *ṇa*, respectively). Thus, *icō* and *ci*, that; *cinā jhāḍ-kā nīchō*, under that tree; *icē* and *ci*, this; *ṇa kar'sāṇ-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *icā*, and *ci-kī kar'sāṇ-kī lugāi*, the wife of that cultivator. *ci* in *ci-kī* is the base used before case-suffixes. The plural of *icō* is *ci* or *cī*, locative *cin-kō*; case of the agent *cin-na* and *cinā-na*. Similarly are inflected *yē*, this; genitive *i-kō*; oblique *icī*: *jō*, who; genitive *ji-kō*; oblique *janā*. The base

ta occurs in *ta man.kyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō kop'ā mārā-kana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kūw*, genitive *kī-kō*; 'what?' is *kāi* and *kyā*.

Verbs.—The verb substantive forms its present tense as in Mālvī and some western Bhil dialects. Thus, singular, 1, *hū* and *hē*; 2 and 3, *hē*; plural, 1, *hā*; 2, *hō*; 3, *hē*. The corresponding past tense is, singular, *thō* or *hathō* (*chathō*); plural, *thā* or *hathā*.

The old present is used as a contingent present, and it is inflected as in western Bhil dialects and in Mālvī. Thus, *jāū*, I may go; *jāy*, thou mayst go; plural, 1, *jāwā*; 2, *jāwō*; 3, *jāy*. An ordinary present is formed by adding the verb substantive. Thus, *ei padā-hē*, they fell.

The past tense is usually formed as in Mālvī; thus, *hū gayō*, I went; *tum gayā*, you went; *bhāt lāgi*, hunger came. The suffix *na*, which is common in Khāndōsi occurs in forms such as *rihāpō*, he lived; *bhārdpō*, he entered.

The irregular verbs mainly agree with Gujarātī and western Bhil dialects. Thus, *baḥ'pō*, to sit; past *baḥō*; *kāpō*, to eat, past *kāddō*; *kaḥō*, to tell, past *kahyō* and *kadō*; *lāpō*, to take, past *lidō* and *liyō*, and so on.

The future is formed as in Mālvī. Thus, *tā dēgā*, thou wilt give; *miḥagā*, it will be found; *lāw'gā*, i.e., *lādgā*, you will take, etc.

The imperative agrees with Mālvī. Thus, *jā*, go; *dai-dō*, giving-give; *dyō*, give; *lijō*, you should take.

The verbal noun ends in *pō*, *pā* and *icā*; thus, *ka-pā*, or *ka-icā*, *lāgyō*, he began to say.

The participles agree with Mālvī. Thus, *āw'tō*, coming; *rōfā kar'pā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Bhil dialects. Thus, *karinē* and *karina*, having made; *icāfi*, having divided. Besides we occasionally also find forms such as *kar*, having done; *nāḥk-kar*, having thrown, etc.

The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvī, though it has still sufficient traces of a different origin.

[No. 10.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY.)

Ēk bāwā-jī mhārāj nik^alyā hēr jawārī-kī khātar. Phirī ēk
An holy-father Mahārāj set-out a-seer jawar-of for. Then a
kar^asān bōlyā kī, 'bāwā-jī mhārāj, tum kā jāwō?'
cultivator said that, 'holy-father Mahārāj, you where go?'
[Bāwā-jī kahyā] kī, 'bachchā, jahā hēr jawārī milagā
[*The-ascetic said*] *that, 'child, where a-seer jawar will-be-got*
wā-ch jāwā.' Phirī kar^asān bōlyā kī, 'pachhērī dhān
there-indeed I-go. *Then the-cultivator said that, 'a-pasērī grain*
par-dēch-mā milā ta dhadī dhān ap^anō-ch laī
foreign-country-in if-be-got then a-dhadī grain mine-exactly having-taken
lō.' Kī, 'hō, bachchā, dēgā, tō
take. *(Answered the ascetic) that, 'Well, child, if-you-will-give, then*
laī lā, yā-ch tham jāwā-gā.' Phirī ākhō dan
having-taken we-take, here-indeed halting we-shall-go. *Then whole day*
bāl hākīna ghar gayā. Phirī bal^adya-ka chārā pānī
plough having-driven to-house he-went. Then bullocks-to grass water
nhākyā. Ād^amī lugāi-ka dēkhīna kahyā kī, 'bāwā-jī
was-put. The-man his-wife-to having-seen said that, 'a-holy-father
mhārāj āyā, tā rōtā achchhā kar^anā. Phirī
Mahārāj came, therefore bread good should-be-prepared. Then
bāwā-jī-ka khilāwā-gā.' Bāwā-jī-kā mēr-hī ūthya, rōtā khāwā
the-holy-father-to we-will-feed. *The-ascetic-of near-from he-arose, bread to-eat*
bahī gayā. Rōtā khādā na phirī huṭā. Phirī lugāi
sitting went. Bread was-eaten and then he-slept. Then wife
dēkhīna bōlyā kī, 'jā, bāwā-jī-hī wāt kar.' Lugāi-nā
having-seen he-said that, 'go, the-holy-father-with talk make. *The-wife-by*
kadō, 'bāt kō, bāwā, ham huṇā-gā.' 'Kyā kañ,
it-was-said, 'story tell, father, we shall-listen. *'What shall-I-tell,*
māi-kī bēlī, wāt; bhūk lāgī.' Phirī bāwā-jī kahyā
mother-of daughter, story; hunger is-felt. *Then the-ascetic said*

ta dākan kī lai pakaḍī, kī, 'yā mhārā
 then witch having-said having-taken she-was-seized, that, 'this my
 manak khāi khāi gai.' Phirī bāndī karinē
 man having-eaten having-eaten went.' Then bound having-made
 lyāyā kachērī-mā. Phirī vi-kā ghar bāwā-jī wā-hī
 it-was-taken court-in. Then her at-house the-ascetic there-indeed
 whatā. Phirī vi-kā ghar-mā bharāi-na khāi lēdō rōtō.
 was. Then her house-in having-entered having-eaten was-taken bread.
 Dhōr-kēr kar^asān-kā chhōḍ didō. Phirī hāt-ma lak^aḍī
 Cattle-of cultivator-of loosing was-given. Then hand-in a-stick
 kāk-ma jhōlī lāina kachērī-ma gayō. Aḡaḡ-baḡaḡ bahina
 the-armpit-in bag having-taken court-in he-went. At-side having-sat
 pūchhō, 'ina kar^asān-na kāi chōrī karī?' Ta
 asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)
 kī, 'bhāi, yē paṭēl-kā rōj wāḍ khāi.' Bāwā-jī-na
 that, 'brother, this headman-of daily sugar-crop eats.' The-ascetic-by
 man-ma vichār bāndō na kadō kī, 'bhāi mānō, tō hū
 mind-in reflection was-bound and it-was-said that, 'brother mind, then I
 i-kī kar^asān-kī wāt kū kē, hū jāto thō gām. Ta
 this-of cultivator-of story tell that, I going was to-a-village. Then
 phirī kar^asān dēkhina bōlyō kā, "ra bāwā-jī, tū kāi jāy?"
 again cultivator having-seen said that, "O holy-father, thou where goest?"
 Tō mē kadō, "hēr jāwārī-kī khātar." Kē,
 Then by-me it-was-said, "a-seer jawar-of for." (Answered-he-)that,
 "bāwā, pahērī hawā-pahērī dujō gām jāina
 "holy-father, a-pasērī with-a-quarter-a-pasērī another in-village having-gone
 lēw-gā, ta dhaḍī dō dhaḍī āp^anā-kana-hī lē
 you-will-take, then a-dhaḍī two dhaḍīs my-near-from having-taken
 hō." Ākhō dan nāi gērī-na tina man^akyā
 you-should-take." Whole day plough having-driven that man-of
 ghar āyā. Bal^adyā-ka chārō-pulō nhāk-kar ād^amī bōlyō,
 to-the-house (we-)came. Bullocks-to grass-bundle having-put the-man said,
 "āj bāwā-jī āyō; ta rōtō āchhō ijat-kō
 "today a-holy-father came; therefore bread good dignity-of
 kar^ajō; i-ka khilāwā-gā." Phirī bhit^arō bharāi gayō.
 you-should-make; him we-shall-feed." Then inside having-entered he-went.
 Rōṭā khāy-pī-kar khāṭ^alā nhāk-kar hui gayā. Lūḡāi-ka
 Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to
 kāi kī, "jā, bāwā-jī-hī wāt kar." Ākhō dan i-nē mha-ka
 it-was-said that, "go, holy-father-with talk make." Whole day him-by me-to
 bhūkō māryō. Ta mhayē wāḍ-kā khēt-ma mēlyō,
 with-hunger it-was-struck. Therefore by-me sugarcane-of field-in he-was-sent,

ki, "tin pag-ka mirag wāḍ-ka khēt-ma gayō. Tā jāna
that, "three feet-of deer sugarcane-of field-in went. Thou having-gone
 māra-gā, ta chhūr-kār tū-ka inām dō-gā." Mha-ka bhūkō
will-kill, then Government thee-to reward will-give." Me-to with-hunger
 māryō ta mahi chōlākī karina wāḍ-ka khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in
 mēlyō. Phiri i-ki lugāi dēkhina bōli, "bawā-jī, mhārō dhanī
he-was-sent. Then his wife having-seen said, "holy-father, my husband
 kab awa-gā?" Ta mha-ka rili āvi gī. Tō
when will-come?" Then me-to anger having-come went. Then
 bhōpō wāḍ-wāi karō jāhā mai mēli ki, "bhōpō
magician incantation making where by-me she-was-sent that, "magician
 bōla khari ki, 'thārō khārō dāpō māḡ.' Tō may
says certainly that, 'thy food grain ask.' Then by-me
 kadō ki, "chānda ubi rānā kaja ki,
it-was-said that, 'call-at standing having-remained thou-shouldst-say that,
 'adō wāḡō mhārō.'" Ta yā chālākī karina dōi man'ka
'half share mine.' Then this trick having-made both persons
 ābō pādya. Ta in-ka chhōḷ dō. Vi vin-ka ghar
troubles were-caused. Then them relieving give.' They their to-house
 gayō, na bawā-jī dujā gām-ki wāt li-li.
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of *juāri* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juāri*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhaḡi* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look, said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

¹ The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.'¹ The woman cried out from behind the wall: 'O, but half of it is my share.'² Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers, listen, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juārī*." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

¹ The wizard is asking the devil possessing the sick man what offering he will take to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

² She mistook the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.

The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwarī in the north and Mīlvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nimāḍī in the east and Standard Gujarātī in the west.

Bhili is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Palāḍī, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

Ḍ may be substituted for *ḍ* in *ghḍe* and *ghḍr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *āḍiyḍ*, daughters; *āḍiyḍ-nḍ*, to daughters; *āḍ-miyḍ*, men; *amḍ*, we; *lamḍ*, you, etc.

The present tense of the verb substantive is, singular, 1, *hū*, 2 and 3, *hē*; plural, 1, *hē*; 2, *hō*; 3, *hē*. The past tense is *hētō* or *ghētō*, plural *hētō*.

The present tense of finite verbs is similarly formed; thus, *hū mārū-hū*, I strike; *tu mārē-hē*, thou striketh; *amḍ mārē hē*, we strike, and so on. The future of the same verb is, singular *mārēh*, plural 1, *mār-hū*, 2, *mār-hō*, 3, *mār-hē*.

Bhili is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalol and Dokul. Their dialect is sometimes, like other Bhil dialects in Gujarāt, called Kālī Parājī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

Ḍ is often used when the Mahikantha dialect has *i* or *o*; thus, *ḍ-nḍ*, his; *ḍ-nē*, by him; *ghḍer*, Gujarātī *zardr*, morning, etc.

The usual suffix of the ablative is *thō*, inflected like an adjective; thus, *hū cēḡḥ-thō ātō*, I have come from far off.

The plural of feminine bases ending in *i* ends in *ḡyḍ*; thus, *ghōḡ-ḡyḍ*, mares.

The forms *amḍ*, we; *lamḍ*, you; and *hē*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *ē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētō*.

With regard to the inflexion of finite verbs we may note forms such as *hamḍ mār-jyḥ*, we strike; *hamḍ ḡḡyḥ-ēḥ*, we go. The past tense of *jāwū*, to go, is *ḡyḍ*, plural *ḡyḍ*. The future of *mār-jū*, to strike is, singular 1, *mār-hē*; 2, *mār-hī*; 3, *mār-hē*; plural 1, *mār-hū*; 2, *mār-hō*; 3, *mār-hē*. Note also the form *ālḡ*, I will give.

In most respects, however, the Bhili of Panch Mahals is the same as that spoken in Mahikantha. Thus, *j* is pronounced as *z* in the same cases as in Mahikantha; *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in *ḡyḍ*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhili of Jalol. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(JALOD TALUKA, PANCH MAHALS.)

Ap^adī dhāhī havēr-nī sar^awā gaī-tī. Tī-nī kēy^adī gēr hētī;
Our cow morning-of to-graze gone-was. Her she-calf at-house was;
 ē-thī dhāhī tī-nē sātī-nē ē-nū hēt watādē-sē. 'Bhāī tū
therefore the-cow her-to having-licked her love showing-is. 'Dear(-brother) thou
kēy^adī sōd. Kēy^adī dhāw^atī thāy ēt^arē hū dhāhī-nū dud tān^awā bēhū.
the-calf untie. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.'
 'Āī haḡ^alū dud kādē nathī lē. Phōrū dud kēy^adī hārū rās^ajē.
'Mother all milk having-drawn not take. Some milk calf for keep.'
 'Ghanū tājū bhāī.' 'Bā dhāhī-nū dud pīwū ma-nē ghanū tājū lāgē-sē.
'Very well dear.' 'Mother cow-of milk to-drink me-to very well appears.'
 'Lī, phōrū dud pī. Hājē rōṭō khātā wār^ahūk dud ālē.
'Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk, leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.' 'There, drink a little. To-night I will give you more with your supper.'

The Bhili of the Jhabua State is very closely related to the dialect of the Bhils of the Panch Mahals. I shall only draw attention to a few points.

A final *ũ* is often lengthened to *ũ̃*; thus, *hũ̃* and *hũ̃̃*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go; *chhēṣi* and *sēṣi*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āp'qō dhan*, his property; *hag'ḷō*, all.

Feminine *i*-bases form their plural in *iyē*; thus, *sōriyē*, daughters; genitive *sōriyē-nō*. Similarly *bairē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *ē* instead of *ō*; thus, *yō ghōḷō kēṭ'rā wār'hũ-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ*, we, and *tamũ*, you.

'Ho' is *tyō* and *pēḷō*, plural *pēlā* and *tī*, genitive *tīhũ-nō*. Note also the oblique form *tinā* in *tinā dēh-mā̃*, in that country; *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōy*, genitive *kō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hũ̃ mārũ sē*, I strike; *hamũ mārīyē sē*, we strike.

The future of the verb *mār'wũ*, to strike, is formed as follows:—

Singular, 1 <i>mārī</i> .	Plural, 1 <i>mār'hũ</i> .
2 <i>mār'hī</i> .	2 <i>mār'hō</i> .
3 <i>mār'hē</i> .	3 <i>mār'hē</i> .

So also *hũ̃ kī*, I shall say.

Note finally the curious form *kar'tēḷō*, he was doing. This *l*-suffix is common in Ali Rajpur. See p. 62.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhil dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

(JHABUA STATE, BHOPAWAR AGENCY.)

Kō-ek . ād'mī-nō bō sōrā hatā. Tinā-mā-thō nānāō bā-nē
 Certain-one man-lo two sons were. Them-in-from by-the-younger father-to
 kēḷō, 'ō bā, dhan-mā-thō jō mārō wātō hōy tyō ma-nē
 it-was-said, 'O father, wealth-in-from which my portion may-be that me-to
 āli-dē.' Tērā tinē tībū-nō āp'qũ dhan wātī ālyū.
 having-given-give. Then by-him them-to his-own wealth having-divided was-given.

Ghaṇā dan nī gyā nē nānō sōrō hag^alō bhēlō karinē chhētī
Many days not went and younger son all together having-made far
 malak-mā jāto rahyō. Nē tā bhūḍī chāl-thī chālīnē āp^adō
country-into going was. And their bad conduct-by having-behaved his-own
 dhan khōi-nākhyō. Nē jērā tinē hag^alō khōi
wealth having-wasted-was-thrown. And when by-him all having-wasted
 nākhyō tērā tinā dēh-mā mōtō kāl padyō. Nē tyō nāgō
was-thrown then that country-into great famine fell. And he destitute
 bhukyō thawā lāgyō. Nē tyō jāinē tinā dēh-nā rēhewāsīyō-mā
hungry to-be began. And he having-gone that country-of inhabitants-among
 ēk-nā tā reh^awā lāgyō. Nē pēlē tinē āp^adā khēt^arū-mā hūwar sār^awā
one-of there to-live began. And by-him him his-own fields-in swine to-feed
 mōk^alyō. Nē tyō pēlā phōt^alā-thī jē būwar khātā hātā, āp^adū pēt
was-sent. And he those husks-with which swine eating were, his-own belly
 bhar^awā kar^atēlō. Nē kōi ād^amī ti-nē kāi nahī āl^atō hatō. Nē
to-fill was-doing. And any man him-to anything not giving was. And
 jērā tyō hūd-mā āvyō tērā tyō bōlyō, ‘mārā bā-nā kēt^arāk
when he proper-senses-in came then he said, ‘my father-of several
 dād^akiyō-nē dhāpī-jātā rōtō wasē-sē, nē hū bhūkhē marū-sē.
hired-servants-to satisfied-going bread spared-is, and I with-hunger dying-am.
 Hū uṭhīnē mārā bā-kanē jāinē tinē kī, “ē bā, mē
I having-arisen my father-near having-gone him-to will-say, “O father, by-me
 harag-nī hāmā nē tāri āgaḷ pāp karyā sē. Hū hāu tārō sōrō kew^adāwā
Heaven-of before and thy before sins done are. I now thy son to-be-called
 jōg nī sē; ma-nē tārā dād^akiyō-mā ēk-nā jēwō hamaj.”
worthy not am; me-to thy labourers-among one-of like consider.”

The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nīmāḍī. It is sometimes also called Bhilālī, or, in Barwani, Rāṭh-vī Bhilālī. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāṭhavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāṭhavas of Okhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhilī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *ā* is very marked. Thus, *ghōr*, a house; *mōrū*, I am dying; *kōrinē*, having done.

The palatals and *s* have the same sounds as in Western Hindi. Thus, *chāl*, go; *chhōrī*, a daughter; *jō*, who; *sāt*, seven.

ṽ, *ṷ* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhil dialects have *v* and *ṷ*; thus, *bīs*, twenty; *baras*, a year.

The cerebral *ḷ* is sometimes changed to *l* and sometimes confounded with *ṽ*; thus, *kāl* and *kāl*, famine; *jōl* and *jōṽ*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*; thus, *icārū* and *icārūlū*, good; *ghōḍō* and *ghōḍōlō*, horse; *ghōḍī* and *ghōḍīlī*, mare; *uchlō*, high; *hatō* and *hatlō*, he was; *gayā* and *gayēlā*, they went; *khāt'lā*, they were eating; *mār'lō* and *mār'lēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāṣṭrī Prākṛit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *ṣonū* (Ali Rajpur) and *ṣonō* (Barwani), gold; *khōḷō kām*, a bad deed; *lārō nām*, thy name.

The plural is formed as in other Bhil dialects. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter; *chhōrī* and *chhōriyā*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nīmāḍī; thus, *ghōḍ'lī-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases; thus, *ād'mī-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father; *bēlō* and *bēlōs*, a son; *bhāi* and *bhāis*, a brother; *bōh'nis*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*; thus, *bāhāsē-n*, of a father; *bāhāsē-jōl*, to the father; *māṇ'syā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*; dative *nē*, *khē*, *ka* and *kājē*; ablative *sē*, *sū*, *thī* and *kathī*; genitive *n*, *nō*, and *kō*; locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father; *bāp-kājē*, to the father; *dahāḍ'kyā-nē*, to the servants; *mē-khē*, to me; *sukh-sē*, in happiness; *sarag-sū*, from heaven; *kuwā-mā-thī*, from in the well; *bāhāsē-n*, of the father; *bāp-kō*, of the father; *Ohāṇḍ'pūr-nō*, of Chandpur; *ghōr-mā*, in the house; *khēl-mō* (Barwani), in the field.

Pronouns.—The following are the personal pronouns:—

<i>mē</i> and <i>hū</i> , I	<i>tū</i> , thou	<i>pōlō</i> , he.
<i>mē-khē</i> , <i>mī-sē</i> , to me		<i>pōlā-kājē</i> , <i>tē-khē</i> , to him.
<i>mār^{hō}</i> , <i>mārō</i> , my	<i>tār^{hō}</i> , <i>tārō</i> , thy	<i>pōlān</i> , <i>tēr^{hō}</i> , his.
(<i>h</i>) <i>amū</i> , we	<i>tukū</i> , <i>tamū</i> , you	<i>pōlā</i> , they.
(<i>h</i>) <i>am-rō</i> , our	<i>tuk^{rō}</i> , <i>tamārō</i> , your	<i>pōlān</i> , their.

Demonstrative pronouns are *yō*, this, genitive *ēr^{hō}*, oblique *inā*; *wō*, that, dative *ō-kha*, oblique *unā*. A demonstrative base *cha* occurs in *chō*, that; *chahā*, there; *chē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kun*, genitive *kunin*; 'what?' is *kāi*, etc.

Verbs.—The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>chhū</i> , <i>chhāū</i>	Plural, 1. <i>chhē</i> .
2. <i>chhē</i>	2. <i>chhō</i> , <i>chhē</i> .
3. <i>chhē</i>	3. <i>chhē</i> .

The past tense is *hatō*, *hat^{lō}* or *hōt^{lō}*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhil dialects. Thus, *mē mār^ū*, I strike; 2, *mārē*; 3, *mārē*; plural, 1, *mār^{jē}*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed; thus, *pōlā jāē-chhē*, they go; *tuē mār^{yū}* (or *mār^{yō}*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē mār^{at^{lō}}*, I am striking, I strike; *khāt^{lā}*, they were eating.

The future of the verb *kuṭ^{nō}*, to strike, is—

Singular, 1. <i>kuṭis</i>	Plural, 1. <i>kuṭ^{sū}</i> .
2. <i>kuṭ^{sī}</i>	2. <i>kuṭ^{sī}</i> .
3. <i>kuṭ^{sī}</i>	3. <i>kuṭ^{sī}</i> .

In Barwani the periphrastic forms *mē mār^{ūgā}*, I shall strike, etc., are used besides, as is also the case in Nīmādi.

The verbal noun ends in *nō*, oblique *nē* (*nyā*, or *ṇa*). Thus, *mār^{nō}* to strike; *chār^{nē}*, in order to graze; *nāch^{nyān} nād*, sound of dancing; *jāṇa-nō man*, intention to go. Occasionally we also find forms such as *bhar^{wā}*, to fill (Barwani).

The conjunctive participle ends in *ī* or *inē* (*ina*); thus, *khāī*, having eaten; *kōrī-nē*, having done; *uḥīna*, having risen. The final *ī* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhili spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

(ALI RAJPUT STATE.)

SPECIMEN I.

Kudu mān'wān dui pōya kat'lā. Tēthā-mān nāhālā-pōrō
A-certain man-of two sons were. Then-among by-the-younger-son
 kahyā, 'āp'nā māl-dēkbō māl'rō wāṣō mē-śō dō.' Wājī thōḍā
He-said, 'your property-from my share me-to give.' And few
 dīh'ā-mā nāhālā-pōrō aīrā ēk'ihā karina dār dāl-mā guyō;
days-in by-the-younger-son all together having-made for country-to he-went;
 wājī chahī aīrō māl kharch kō'nā-par pōlā muluk-mā mō'ā'ō kāl
and there all property spent making-after that country-in big famine
 pad'yā. Tihī pōlā-kājō sāk'dāl pō'd'ōē māḍī. Tihī pōlā muluk-mā-nā ēk
fell. Then him-to distress to-fall began. Then that country-in-of one
 mān'wān chahī rahyō. Pōlō tō tē-śō suwar chār'ōēn-wādō āp'nā
man-of near he-stayed. By-him then him oxine feeding-of-for his
 khet-mā mōk'lā. Tihī suwar jō-kāl khāl ebō pōlō khāin jiyō,
field-in was-went. Then oxine whatever ate that he eating became,
 wājī tē-śō kōḍē kēhī khānē-wādō dēdhō nihī.
but him-to by-anybody anything eating-for was-given. not.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

SPECIMEN II.

Mhārō nām Kālu. Bāp-kō nām Nān^akyō. Jāt Māw^adā Bhīl.
My name Kālu. Father's name Nānkyō. Caste Māwdā Bhīl.

Junō Punyāwāt-nō par^agaṇē Chāndpūr-nō. Dhandō khētī.
Resident Punyawat-of in-pargana Chandpur-of. Occupation cultivation.

Sawāl.— Tārī bōh^anīs Bhūrā Rumālyān bāyar junī Nahālīpōl-nī
Question.—Thy sister Bhura Rumal's wife resident Nahalipol-of
mōr guī. Yō kasō kasō dāng^adō huyō tū-sē kāi māluk
having-died went. This what what manner became thee-to what known
chhē likh^ajē.
is write.

Jawāb.— Ēk mahinō huyō, ēk dahādē sāj^ah-par Dēb^aryō Wasūnyā
Answer.—One month became, one in-day evening-in Dēbryō Wasūnyā

Bhīl junō Nahālīpōl-nō par^agaṇē Bhāb^arā mhārē ghōr āyō nē
a-Bhīl resident Nahalipol-of in-pargana Bhabra my in-house came and
kōhyō, 'tārī bōh^anīs māndī hōt^alī chē mōr guī. Tū chāl.'
said, 'thy sister sick was now having-died went. Thou go.'

Pūthē dūs^arē dahādē sōndārē chālyō nē Nahālīpōl-mā Bhuryān
Afterwards second on-day in-morning I-went and Nahalipol-in Bhura-of
chahā^a guyō nē mhārī bōh^anīs-kājē mōrī guilī dēkhī; chē dui
there went and my sister having-died gone was-seen; then two
lāk^adīn saḷ uṭhī tē yēr^ahīn kukh-mā jīm^anā hāt-par
stick-of marks having-arisen that her belly-on right hand-on
dēkhī, tēr^ahā-par tēr^ahā lāḍas Rumāl-kājē kahyō kē, 'mhārī bōh^anīs-kājē
having-seen, that-on her husband Rumal-to said that, 'my sister-to
kūṭ-mār kari tīnē mōr guī, tē Bhāb^arē thānā-mā
beating having-made therefore having-died she-went, that in-Bhabra station-in
mē kōh^anē jāñ.
I to-tell will-go.' Tēr^ahē-wadē mhārō pōhāṇō nē Chēnyō Taḍ^arī
Thereupon my brother-in-law and Chēnyō Taḍvī
maujē Nahālīpōl nē dūs^arā lōg mē-khē sam^ajhād^ayō kē, 'thānā-mā
village Nahalipol and other people me-to entreated that, 'station-in
mā jāy. Āmu tū-sē khunyān jhag^adyō chukād dēsū.
not go. We thee-from murder-of quarrel having-settled will-give.'

Waj'to mē thānā-mā nihl guyō. Nē pach'wālā-nō bhān'gad kari-
Therefore I station-in not went. And Pañch-by arbitration having-
 nē das dōgtrā khunyan jhag'jā-mā dēpēn kōhyā. Tērhe-par
made ten cattle murder-of contention-in to-give were-said. Thereupon
 Bhuryān murdō tatyāran maujē Nahālipōl-mī bāl didhō,
Burned-of corpse that-time village Nahalipol having-burned was-given,
 nō ajhu-lagan Amu-kājē dōgtrā nihl āpyā.
and to-day-till me-to cattle not were-given.

FREE TRANSLATION OF THE FOREGOING.

My name is Kālu, and my father's name Nānkyō. By caste I am a Māwḍā Bhil. I live in Punyawat, Pargana Chandarpur, and am a cultivator.

Question.—Thy sister Bhūrā, the wife of Rumnāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

Answer.—About a month ago Dēbryō Wāṣṇyā, a Bhil from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Bhūrā's house in Nahalipol and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband Rumnāl, 'my sister has died because thou hast beaten her. I will go to Bhabra and make a statement in the police station.' Thereupon my brother-in-law and Chēnyō Tadjī of Nahalipol and other men entreated me and said, 'don't go to the station. We will settle the matter about the murder for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten piece of cattle to be given on account of the murder. Bhūrā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me.

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

SO-CALLED BHILĀLĪ DIALECT.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

Ek ād^amin dui chhōrā hot^alā. Tēr^{hē}-mā nāhālē chhōrē
A-certain man-of two sons were. Them-among by-the-younger son
bāp-kājē kōhyū, 'bāhās, ghar-mā jē chhē tēr^{hē}-mā-sī mār^{hō}
father-to it-was-said, 'father, house-in what is that-in-from my
wātō mē-khē dē.' Tihī pōlāē pōlā-kājē wātō dīdhō. Ghaṇā
share me-to give.' Then by-him him-unto a-share was-given. Many
dahādā nihī huyā, nē nāhālō chhōrō wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and
chhētē jāt rahyō; nē wahā ōj^agai-mā sab māl
a-far (country)-to going was; and there riotous-living-in all property
khōyō. Sab māl khōyō tihī chahā mōtō kāl padyō;
was-wasted. All property was-wasted then there a-great famine fell;
nē pōlō kharāb huyō; nē chahā kudun ghar pōlō jāi
and he poor became; and there somebody's in-house he having-gone
rahyō. Nē ti-nē pōlā-kājē khēt-mā sūwar chār^anē mōk^alyō. Jō
lived. And him-by him-to field-in swine to-graze was-sent. Which
kūtō pōlā sūwar khāt^alā pōlō khāi bhī lētō;
husks those swine were-eating he having-eaten even would-have-taken;
kē tē-khē kōi kudu nihī āp^atā. Tihī pōlō thīk
because him-to anybody anything not was-giving. Then he conscious
huyō, nē pōlāē kōhyū kē, 'mār^{hā} bāhāsēn kat^arā
became, and by-him it-was-said that, 'my father's how-many
dahād^akyā-kājē khāinē rōhī jāy ōsō rōtō hōi;
servants-to having-eaten having-remained may-go so-much bread there-is;
nē mē bhūk^alō mōrū. Mē u^hhinē mār^{hā} bāhāsē jōi jāś
and I hungry am-dying. I having-arisen my father near will-go
nē kōhīs kē, "mē Bhag^awān-nā ghōr-mā nē tār^{hā}-sē khōtō
and will-say that, "by-me God-of house-in and thee-to bad
kān kōryō; nē havī tār^{hō} bētō kōhē tōsō mē nihī
work was-done; and now thy son you-may-call so I not
rōhyō; nē tū tār^{hā} dahād^akyā kājē dēi tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to
bhī āp^a." Tihī pōlō u^hhina tēr^{hā} bāsē-jōi guyō.
also give." Then he having-arisen his father-near went.

The Bhil dialects of the Barwani State have been reported under the names of Bhilālī and Rāṣṭh'vī Bhilālī. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kōi ād'mī-kā dō ohhōrā thā. Wō-ma-sē nānā-nē dāji-ka
A-certain man-of two sons were. Them-in-of the-younger-by the-father-to
 kayō ki, 'dāji, jō-kōi dhan chhō wō-ma-sē mārō wātō
it-was-said that, 'father, whatever property is that-in-of my share
 ma-ka daidē.' Tab unō āp'ṇu dhan wāṭi diyō. Ghaṇā dīn
me-to give.' Then him-by his property dividing was-given. Many days
 nahī gayā ki nānā ohhōrā-nē sab māl bhēlō karīnē
not passed that the-younger son-by all property together having-made
 dur dēs jāti rahyō anō wahā lūchōhāt-sū thōḍā dīn-ma āp'ṇu
far country going was and there riotousness-with few days-in his
 sab dhan gamāi diyō. Jab sab dhan uḍāi diyō
all property wasting was-given. When all property squandering was-given
 tab wahā mōṭō kāl paḍyō, āru wah nāgō hui gayō.
then there big famine fell, and he destitute having-become went.
 Āru wahā jāinō pardēsī-mē-sō yēk-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by
 ō-ka suwar charānē-kō mōk'lyō. Jō suwar sēg'li khātā thā wō
him-for swine feed-to he-was-sent. Which swine husks eating were that
 uṭhāinē khātō hindiyō, āru kōi nahi wō-kha dētō thō. Tab wō-kha
taking eating went, and anybody not him-to giving was. Then him-to
 sud āi, āru kah'nō lagyō, 'mārā dāji-kā yahā dād'kyānā-ka
sense came, and to-say began, 'my father-of near servants-to
 khānā-sē ghaṇā rōṭā hōē, āru hāū bhuk marū. Ab hāū uthīnē
eating-from much bread is, and I hunger die. Now I having-arisen
 āp'nā dādā-kā pās jāti-rahū-gā āru, wō-kāsē jāinē kahū-gā, "āre
my father-of side going-will-be and him-to having-gone will-say, "O
 dādā, man Bhag'wān-ki mar'jī-kā ul'tō āru tamārā sām'nē pāp
father, by-me God-of law-to against and thy before sin
 karyō-j."
 was-done-indeed."

The specimen which follows is written in the so-called Rāṭh^{vi} Bhilālī dialect.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀṬH^{vi} BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kuṇī mān^asyā-nā dui chhōrā hatā. Pōlā-mā-sū nahālā-na
A-certain man-of two sons were. Them-among-from the-younger-by
bāsēs-kājē kahyō, 'ē bābā, māl-mā-sū jō mārō wātō
father-to it-was-said, 'O father, property-in-from what my share
hōy sō mi-sē āp.' Tihī pōlā-nē pōlā-kājē āp^anō
may-be that me-to give.' Then him-by him-to his-own
māl wātī didō. Dhēr^akā dādā nahī gayā
property having-divided was-given. Many days not passed
ki nahālō chhōrō sārō tōlō karinē dūr mulak
that the-younger son all together having-made a-far country-to
jātī-rahayō. Wal^atī wahā wāy^aḍī chāl-mā dādā bitāḍinē
went-away. Afterwards there licentious conduct-in days having-passed
ap^anō māl udāi didō. Sārō udāi
his-own property having-wasted was-given. All having-squandered
didō tihī pōlā mulak-mā ghōṇō kāl padyō, wal^atī pōlō
was-given then that country-in a-great famine fell, and he
garib haī gayō. Wal^atā pōlō jāina pōlā mulak-kā
poor having-become went. And he having-gone that country-of
rōh^anēwālā-mā-sū ēk-kā wahā rah^anē lājyō. Pōlā-nē pōlā-kājē
inhabitants-in-from one-of there to-live began. That-man-by him-to
āp^anā khēt-mō suar chār^anē mōk^alyō. Wal^atē pōlō phōt^arā
his-own field-in swine to-feed he-was-sent. And he husks
pōlā suar khātā hatā, tē āp^anō pēt bhar^awā hind^ato
those swine eating were, by-that his-own belly to-fill going
hatō. Wal^ata kūṇī pōlā-kājē kālagō nī āp^atō hatō.
was. And anybody him-to anything not giving was.
Tihī pōlā-kājē sūd āvī. Wal^atē pōlā-nē kahyō, 'māhrā bābā-kā
Then him-to sense came. And him-by it-was-said, 'my father-of
kat^arā dahād^akyā-nē khānē-sārū jhāj^alā rōtā hōt^alā,
how-many labourers-to eating-for more-than-necessary breads were,
na mē bhukalo mar^atō. Mē uṭhina mārā bāsās-jūnē
and I of-hunger am-dying. I having-arisen my father-to
jāis, wal^ata pōlā-kājē kōhōs, 'ē bābā, mē sarag-sū
will-go, and him-to will-say, "O father, by-me Heaven-from

ulaṭō na tāra āga| pāp karyō; mē wa|'tō tāro chhōrō
 against and thy before sin was-done; I now thy son
 kawāṭhō jīgō nahī milō; tāra āra dāḷ'kya sar'khō ḍk mō-kho
 to-be-called fit not is-got; thy all labourers like one me-to
 pao jib'jā. Tihī pōlō uḥhīnō āp'pā bās-jō| chāḷyō.
 also consider. Then he having-arisen his-own father-near went.

The Bhil dialects spoken in Ali Rajpur and Barwani gradually merge into Nimāḍī. We shall now turn to the dialects which form the link between the Bhilī of Mahikantha and Standard Gujarātī.

The Bhilī of the Baria State of the Rewakantha Agency is known under the names of Bhilī and Bāṭh'vī. We shall first take the so-called Bhilī.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

'House' is always *ghōr*, not *ghar* or *ghār*.

The palatals are usually retained; thus, *chhōrō*, a son; *chan larmā*, moon. *Oh* is, however, also changed to *s* as in other Bhil dialects of the neighbourhood; thus, *paṣṣā*, fifty.

The plural of feminine *i*-bases ends in *iḍ*; thus, *chhōriḍ*, daughters.

'We' is *hamu*; 'you' *tanu*; and 'they' *tē*, *tēḍ* and *tēhō*. 'Who?' is *kuṇ*, genitive *ku-nu*.

The present tense of the verb substantive is 1, *chāu*, 2, *chāḥ*, 3, *chāḥ*; plural 1, *chāhiḍ*, 2, *chāḥḍ*, 3, *chāḥḍ*. The past tense in *auḍ*, plural *auḍā*.

The future tense of *kuṣ'acā*, to strike, is 1, *kuṣ'ē*, 2, *kuṣ'ē*, 3, *kuṣ'ēḍ*; plural 1, *kuṣ'ēu*, 2, *kuṣ'ēḍ*, 3, *kuṣ'ēḍ*.

RĀṬH^{VI}.

The Rāṭh^a was are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāṭh, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāṭh^{vi} has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

Note only the Gujarātī form *tam-nē*, to them. Compare Chāraṇī *tēm-nū*, their.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

RĀṬH^{VI} DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

Ēk māṇah-nē dui bēṭā hutā. Nē tē-mō-nā lōḍ^alāyē
One man-to two sons were. And them-in-of by-the-younger
 bāh-nē kaḥyū kē, 'bā, mīl^akat-nō vēchātō bhāg ma-nē āp.
father-to it-was-said that, 'father, property-of being-divided share me-to give.'
 Nē tēṇē tam-nē mīl^akat vēchī āpī. Nē thōlā
And by-him them-to property having-divided was-given. And few
 dahādā puchhaḷ lōḍ^alō bēṭō badhu ēk^aṭhu karīnē chhētānā
days after the-younger son all together having-made far
 dēh-mā^ā giyō, nē tyā^ā mōj-majhā pōtā-nī mīl^akat udāi
country-to went, and there riotousness-in his-own property having-squandered
 nākhī. Nē tēṇē sārū khar^achī dīdhū tār-pachhī tē
was-thrown. And by-him all having-spent was-given thereafter that
 dēh-mā^ā mōṭō dukāl padyō, nē tē-nē tōṭō paḍ^awā lāgī. Nē
country-in a-great famine arose, and him-to want to-fall began. And
 tē jāinē tē dēh-nā watan-mā^ā ēk-nē tā^ā riyō. Nē
he having-gone that country-of city-in one-of in-the-house stayed. And
 tēṇē pōtā-nā khētar-mā^ā huwarō-nē chār^awā kājē tē-nē mōk^alyō. Nē jē
him-by his-own field-in swine feeding for him was-sent. And what
 hīgē huwar khātā hatā tēnā-mā^ā-thī pōtā-nū pēt bhar^awā-nē tē-nī
husks the-swine eating were them-in-from his-own belly to-fill his
 man hutī. Anē kōiyē tē-nē āpyū nahī.
mind was. And by-anyone him-to was-given not.

OHĀRAṆĪ.

The Chāraṇs are a wandering tribe in the Bombay Presidency. Chāraṇī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vola, Murbad, Karjat, Bhiwandi, Salsette and Panvel. They are said to have come from Malegaon in Navik.

The estimated numbers of speakers are—

Panch Mahals	100
Thana	1,100
	<hr/>
Total	1,200

No specimens have been received from Thana. The Chāraṇī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhīlī. We shall only note a few characteristic points. *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me; *mō-lū*, my; *tō-lū*, thy. In such cases */* is sometimes written; thus, *mō-ſū* or *mō-lū*, my.

With regard to pronouns we may note the forms *ōyō*, he; *ōyō*, they; *tēm-nū*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hū mārlō chhū*, I strike.

In most respects, however, Chāraṇī closely agrees with Gujarātī Bhīlī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHĪLOṢĪ.

CHĀRAṆĪ DIALECT.

(THE PANCH MAHALS.)

Ek mānsh-nē bēn	dik'rā hutā;	nō	ti-mā-nā	nānā	bhāō
One man-to	two	sons	were; and	them-in-of	the-younger
by-brother					
hā-nō	bhagyū	kē,	'hā,	māyā-nō	bhāō
ma-nō					
the-father-to	it-was-said	that,	'father,	the-property-of	share
me-to					
vēhēśī	diyō.	Nō	tinō	ōyā-nō	māyā
vēhēśī					
having-decided	give.	And	by-him	them-to	property
having-decided					
dīhlī.	Nō	thōḍā	diyā-mā	nānō	dik'rō
badhū	bhēju				
was-given.	And	a-few	days-in	the-younger	son
all	together				
karinō	bjā	malak-mā	gō,	nō	isō
mōj-majā	uṭhāvīnō				
having-done	another	country-into	went,	and	there
pleasures	having-made				
māyā	vāp'rī	nākhī.	Nō	tinō	badhū
khōī					
properly	having-spent	was-thrown.	And	by-him	all
having-spent					

nākhyu, tē-kēdē isē malak-mā kāl padyō, nē ō bahu
was-thrown, then that country-in famine fell, and he much
 māū thāwā lāgyō; nē ō jāinē ē dēh-nā
needy to-become began; and he having-gone that country-of
 rahēnārāō-mā-nā ēk-nē isē rīyō. Nē ōnē paṇḍ-nā khētar-mā
inhabitants-in-of one-of near lived. And by-him his-own field-in
 huwarō-nē chār^awā hāru ō-nē mēlyō; nē jē kuh^akā huwarā
swine grazing for him was-sent; and which husks the-swine
 khātā hutā ē-mā-thī paṇḍ-nū pēt bhar^awā-nē ō-nō bhāw hutō; nē
eating were that-with his-own belly to-fill his wish was; and
 kōiē ō-nē dīdhū nahī. Nē ō hōṣiār thiyō tērā
by-anyone him-to was-given not. And he sensible became then
 ōnē bhanyū kē, 'mōlā bā-nā kēṭ^alā majūrō-nē ghaṇā
by-him it-was-said that, 'my father-of how-many servants-to much
 rōṭ^alā chhē, paṇ hū-tō bhukhē māū thātō chhū. Hū
bread is, but I-to-be-sure by-hunger starving becoming am. I
 uṭhīnē mō-lā bā-kanē jīh nē ō-nē bhaṇīs kē,
having-arisen my father-near will-go and him-to will-say that,
 "bā, mē ākāh hāmbhu anē tō-lī pāhē pāp karyū chhē,
"father, by-me Heaven against and thy at-side sin done is,
 nē havē tō-lō dīk^arō thāwā jōg nasē, mō-lē tō-lā majūrō-mā-nā
and now thy son to-become fit is-not, me thy servants-in-of
 ēk-nā jēwō ganya."'
one-of like consider.'''

AHIRI OF CUTOH.

The Ahirs or Abhirs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Krishna from Mathurā to Gīrnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahirs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahirs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayari. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. v., p. 75.

The Ahiri of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhili, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahirs of Cutch will be brought into relation to the Ahirs of Khandesh, and it will not be necessary to separate them from the Chāras who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *ś* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach.' It has been distinguished from the ordinary *h* by *h̄* under it. Thus, *h̄dī*, seven; *dh̄*, ten; *dh̄h̄*, sit. *S* and *h̄* are sometimes interchangeable; thus, *dh̄p̄h̄d̄*, you will warm yourself; *m̄h̄s̄*, you will strike; *ś* and *h̄*, they are.

Ch̄h̄ is often interchangeable with, and probably also pronounced as, *ś*; thus, *ch̄h̄h̄*, *ś*, and *h̄*, they are; *k̄ch̄h̄d̄*, you will make; *m̄h̄s̄*, you will strike. The writing of *ch̄h̄* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, *dh̄*, day, *dh̄k̄ar*, famine; *dh̄dh̄*, grand-mother.

Cerebral *dh̄* between vowels is pronounced *r*; thus, *gh̄dh̄r̄*, a horse. It has been dropped in *dh̄dh̄*, he fell, here agreeing with Kachhi, Panjābi, and Sindhi.

Nouns.—The neuter gender has almost disappeared; thus, *ch̄h̄dh̄k̄r̄d̄*, a child; *dh̄k̄r̄d̄ dh̄h̄dh̄*, it was said by the son. Forms such as *dh̄dh̄h̄*, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *dh̄*; thus, *gh̄dh̄r̄h̄*, horses. Note the plural of strong feminine bases which ends in *dh̄*; thus, *gh̄dh̄r̄dh̄*, mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, *n̄h̄* is seldom used and commonly replaced by *dh̄h̄*, and in the ablative the suffix is *th̄d̄*, which is inflected as an adjective. Thus, *dh̄p̄h̄h̄*, to a father; *dh̄m̄ dh̄dh̄dh̄ kȳh̄-th̄d̄ dh̄*, where do you come from? *Chap̄r̄r̄i-th̄d̄ dh̄dh̄ dh̄h̄*, I come from Chapreri. Note also the oblique plural of masculine bases which ends in *dh̄* and corresponds to Khindēsi *dh̄*; thus, *dh̄p̄h̄-p̄dh̄h̄-th̄d̄*, from the fathers.

With regard to pronouns we may note the form *m̄dh̄*, to me (compare *m̄dh̄*, my), *dh̄dh̄*, who? *dh̄dh̄dh̄*, whose; *dh̄dh̄dh̄*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. *chhā̃*.

2. *chhō*.

3. *chhē*.

Plural, 1. *chhaiē*.

2. *chhō*.

3. *chhē*.

S and *h* are often substituted for *chh*. See above. The past tense is *hūtō*, plural *hūtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *hū mar'tō chhā̃*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *hū mēlā̃*, I may put. Forms such as *hū vēchhū*, I may sell, are Gujarātī.

The future of *mār'wō*, to strike, is,—

Singular, 1. *mārēs*.

2. *mārēs*,

3. *mār'sē*.

Plural, 1. *mār'sū*.

2. *mār'sō*.

3. *mār'sē*.

Instead of the characteristic *s* of this form we also find *h*, and even *chh*; thus, *tumhē tāp'hō*, you will warm yourself; *hū jichh*, I shall go. The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhīlī of Mahikantha.

The conjunctive participle ends in *ū* or *ū-nē*; thus, *vēchū*, having divided; *mārū-nē*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahīrs.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHĪRĪ DIALECT.

(CUTCH.)

SPECIMEN I.

Ēk	mānah-nē	bē	ḍik'ra	hūtā.	Tē-māy-thō	nanak'rē	ḍik'rē
One	man-to	two	sons	were.	Them-among-from	by-the-younger	son
bāp-hē	bhanyō,		'bāpā,	mā-rā	bhāg-nī	jē	mil'kat
the-father-to	it-was-said,		'father,	my	share-of	what	property
i	mū-hē	bhādū	ḍiō.'	Enē	pōtā-nī	mil'kat	ē-hē
that	me-to	having-divided	give.'	By-him	his-own	property	to-them
vēchū	ḍimī.	Thōrāk	ḍī	wāhē	nanak'rō	chhōk'rō	badhōy
having-divided	was-given.	A-few	days	after	the-younger	son	all-even
bhēlō	karūnē	chhētē-nū	muluk	jātō	ryō.	Anē	ūā
collected	having-made	distance-of	a-country	going	was.	And	there
mil'kat	kamār'gē	wāw'rū	kādhī.	Jērē	badhōy	khar'chū	
property	in-bad-ways	having-spent	was-thrown-away.	When	all-even	having-spent	

nākhayō tērō ō qēh-mā mōtō qakar pyō; anē pōtē
was-thrown then that country-into a-great famine fell; and himself
 tās-mā aw-wa māqyō. Pachhē tē jauntē tē qēh-nā ēk
went-in to-come began. Then he having-gone that country-of one
 rēhētal bhērō ryō. Tēqē tē-nē pōta-nā khētar-mā hūēr-hē chār-wa
inhabitant with lived. By-him him-to his-own field-in oxen to-graze
 mōkyō. Hōēr jā phōt-rā khāta tā tē khāunē tē
he-was-sent. The-oxen which hawks eating were those having-eaten him-(by)
 khust-hē pēt bharyō hō; paq tēhē kēqē kī
pleasure-with belly filled would-have-been; but to-him by-anyone anything
 na qīnē.
not was-given.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHIRI DIALECT.

(CUTCH.)

SPECIMEN II.

A DIALOGUE.

Halyā baihō, Rām-Rām. Tamē āw'tā kyā-thā sō ?
Well sit, Rām-Rām. You coming where-from are ?

Hū Chap'rērī-thō āw'tō hā.
I Chaprerī-from coming am.

War'hāt-mā tamē bhārī hērān thyā hasō. Tamē-hārū hīg'rī
The-rain-in you much troubled become will-be. You-for fire
 arū mēlā ? jarāk wār tāp'hō tō tamē
having-made may-I-put ? a-little time you-will-warm-yourself then to-you
 hukh' thaśē. Tamē hārū kāñū rahōi karāwā ?
good will-be. You for what meal may-I-order ?

Mā-rē atyārē jam'wō na-chhi.
Me-to just-now eating not-is.

Hāw kī jam'wā-wōñō hālē ? Thōrō ghañō jī bhāvē
Entirely what eating-without will-it-do ? Little much what may-please
 ti khāō.
that eat.

Ham'ñā tarah lāgī hē. Pāñī pīwā dīō.
Now thirst become is. Water to-drink give.

Tamā-nā lūg'rā gharīk wār tir'kē hūk'wā mēlā ?
Your clothes moment-about time in-the-sun to-dry may-I-put ?

Bhalē, mēlō.
Well, put.

Tamē-hārū kāñū rahōi karāwā ?
You-for what meal shall-I-order ?

Mē tam-hē bhañyō hē, bhūkh nahī lāgī.
Me-by you-to said is, hunger not came.

Thōrī khich'rī nē rōṭī khāu liō.
A-little khichrī and bread having-eaten take.

Bhalē, tamā-ñī mar'jī chhē ta karāwō.
Well, your wish is then have-it-made.

Tamā-nē gharē rādī kbusī chhē ?
Your at-house happy glad are ?

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Badhā-y thik chhō, paṇ dāḍi param
All-even well are, but my-grandmother the-day-before-yesterday

marū gaḷ.
having-died went.

Tē-hē kāṇū thyō hūto?
Her-to what become was?

Chār ḍi tāw iō.
Four days seven came.

Tamā-nā khētar-mā mōl kēwā thyā sē?
Your field-in crops how grown are?

Ōṇ warhād jhājhō thyō nāi, tēhū jhājhā thyā na-chhī.
This-year rain much became not, therefore much grown not-are.

Ā ḍhāḍhē-nē kēt'lā paisā dinā?
Those bullocks-for how-many pice were-given?

Mū-hē hāḍhā chār hū kōri baiṭhī.
Me-to and-a-half four hundred koris were-expended.

Ā ḍhāḍhā tamē vēchhīhō?
Those bullocks you will-sell?

Pūriū kōriū dēchhō ta vēchhū.
Enough koris you-give then I-will-sell.

Tamē hū trō hū kōriū ḍiā.
To-you I three hundred koris may-give.

Trō hō kōriū-mā kīṇū vēchātā chhē?
Three hundred koris-for what to-be-sold is?

Hū jāṇtō ḍhāḍhā pākāl sō tō ē'li kimat ghaṇī chhō.
I suppose the-bullocks old are then so-great price high is.

Tamā-nī dhī-nū vimā kiā mainā-mā kar'chhō?
Your daughter-of marriage what month-in will-you-make?

Mā-ri dāḍi-nī warhī wājū rēhō tē-wāḥē
My grandmother's anniversary having-gone will-be that-after

karēs.

I-will-make.

Ājū-nī rātō amā-nē gharē hūu raiyō.
To-day-of at-night our in-house having-slept stay.

Nā. Mā-rū hāḍhē Dharaṅ pūch'wō chhē.
No. Me-to in-the-evening Dharang to-reach is.

Pāchhā kōk ḍi amā-nē gharē āvyō.
Later some day our in-house come.

Baū hārō, Rām-Rām, havē hū jis.
Very well, Rām-Rām, now I shall-go.

Tamā-nō gharē hau-hē Rām-Rām bhanyō.
Your at-house all-to Rām-Rām say.

FREE TRANSLATION OF THE FOREGOING.

- A.*—Well, sit down, God bless you. Where do you come from ?
B.—I come from Chapreri.
A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you ? It will do you good to warm yourself. May I offer you something to eat ?
B.—No, I cannot eat now.
A.—Will it do not to eat at all ? Take something, as much or as little as you like.
B.—I am thirsty. Give me water to drink.
A.—Shall I put your clothes out to dry in the sun ?
B.—Yes, do.
A.—What may I offer you to eat ?
B.—I told you that I am not hungry.
A.—But still, eat some khichri and bread.
B.—Well, if you insist, then order it.
A.—Is all well in your house ?
B.—Yes, all are well, only my grandmother died the day before yesterday.
A.—What was the matter ?
B.—Four days' fever.
A.—How are the crops getting on ?
B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks ?
A.—Four hundred and fifty koris.
B.—Will you sell them ?
A.—Yes, if you pay me enough.
B.—I will pay you three hundred koris.
A.—Do you think that I will sell them for three hundred.
B.—I thought they were old and then the price was reasonable.
A.—When are you going to make the wedding of your daughter ?
B.—When a year has past after the death of my grandmother.
A.—Stay in our house this night.
B.—Thanks, I must be in Dharang to-night.
A.—Then come to us some other day.
B.—Very well. Good-bye, I am off.
A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhilī of Mahikantha and neighbourhood with Marāṭhī and Khāndēśī. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipla we find dialects which already show traces of Marāṭhī influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marāṭhī.

BĀREL.

The Bārēls are one of the Bhil clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bārēl dialect is of the same kind as other Bhil dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhils of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēsi in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *ā* which often closes the words in the specimens does not seem to be pronounced. Compare *biā-nē* and *biā-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū*, I was; *gōyū*, he went, etc.

Note also the dropping of *r* in words such as *mōy'lō*, dead; *kōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages of the North-West (Sindhī, Lohndā, and Pīśacha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the postpositions *nō* and *nē*. Thus, *biā-nō*, of a father; *ghōḍāhō*, of a horse; *mū-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my; *tēh-rō* and *āhō*, his. Note also the pronoun *āyū*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1. *chhū*.

2. *chhē*.

3. *chhē*.

Plural, 1. *chhīē*.

2. *chhō*.

3. *chhē*.

In the plural, however, the form *chhātāh* may be used in all persons. Compare Khāndēsi *ēlās*.

In the past tense we find *atā*, *hōt'nā*, and *hut'lā*, they were. The suffix *nā* or *lā* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt'lā*, eating; *din'lā* and *dinū*, given; *āpinū*, *āp'lū*, and *āpyū*, given, etc.

For further details the specimens which follow should be consulted.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

BĀREL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN I.

Ēku	māpuhu-nō	dui	ohhōrā	hōtāh.	Nō	tinā-mā-nū	nān'lāō
One	man-to	two	sons	were.	And	them-in-of	by-the-younger

bāh-nē kōy^alū kē, 'bāh māl^adār-nō vēchātū wātāt^alū mā-nēh
father-to it-was-said that, 'father property-of the-being-divided share me-to
 āp.' Nē tīnēh tīnō-nē hōūtā wātī āp^alā. Nē
give.' And by-him them-to substance having-divided was-given. And
 amāl dīn pachhōl nān^alō chhōrōh hārū tōlē wālinē
few days after the-younger son all together having-put
 chhēt^alā muluk-mā gūyō nē chyā chhēlāi karī āp-pāh-thakī-nī
far country-in went and there merriment having-made him-near-from-of
 māl^adār khōlī nāk^ah^alī. Nē tīnē hārū wāp^arī
property having-wasted was-thrown. And by-him all having-spent
 nāk^ah^alū, chyā pachōl tē muluk-mā mōt^alō kālu-j pad^alō, nī
was-thrown, that after that country-in great famine-indeed fell, and
 tē-nē āp^adā vēth^avī padī. Nī tē gōinē tē muluk-nā
him-to distress to-be-felt fell. And he having-gone that country-of
 jagāpānāwālā-nē chyā rahū. Nī tīnē āphā-nā khētu-mōy huwōr-nē
inhabitant-of there lived. And by-him his field-in swine
 chāranē hārī tī-nē mōk^alyū. Nē ih hēgē huwōr khāt^alā hōtā
to-feed for him it-was-sent. And these husks swine eating were
 chyā-māi-thakū āhu pōt^alu bhar^anē tē-nū man hōi āw^alū nī
them-in-from his belly to-fill his mind having-become came and
 kōnēh tī-nē nahā āp^ayū. Nī chyu ōchhiār hui guyu,
by-anyone him-to not was-given. And he sensible having-become went,
 tatyārē tīnē kōyu kē, 'am^arā bāh-nā kat^arāk majūrīā-nē hāw^atā
then by-him it-was-said that, 'our father's how-many servants-to much
 rōtā chhē, paṇ mī-tō bhukhē vėlā karū-chhū. Mī
bread is, but I-on-the-other-hand with-hunger misery doing-am. I
 ūbhō hōinē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh
standing having-become my father-of near will-go and him-to will-say
 kē, "bāh, mī wād^alā hābhō nī tōh^arī agōl pāp kar^alu chhē,
that, "father, by-me Heaven against and thee before sin made is,
 nī ēvī tōh^arō chhōrō kah^anē mī hāju nathī. Mēhē tōh^arā majūrō-
and now thy son to-say I good not. Me thy servants-
 mōy-nā ēkuh-nā jēwō guṇ."'
in-of one-of as consider.'''

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌPI.

BAREIL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN II.

A DIALOGUE.

Āpō-hi dōg'ri mul'gōhi bōd tātad'wā gōi hōt'ni. Tīhī bōchi
Our cow morning-of grass to-graze gone was. Her calf
 kōh hōt'ni. Tīhī dōg'ri īhō pōpat'alinō pōtāhī mōg
at-the-house was. Then the-cow it having-licked her-own affection
 kōyē-hō. Pāwōhō, tūhi bōchi ugāli dō. Bōchi chukal'tali
shows. Dear, thou the-calf having-untied give. The-calf sucking
 thūy tūhī mī dōg'ri-nī pah'wā bahu.
may-become then I the-cow to-milk I-may-all.

Yāh'ki hāru mōr'lū nīpahi nakhō leti. Āy'lū mōr'lū
Mother much milk having-drawn not-proper taking. A-little milk
 bōchihō mēl'jō.
for-the-calf keep.

Jab'ru wānū, pōwōhū.
Very good, dear.

Yāh'ki, dōg'ri-nū mōr'lū pīwāhu mōhō jab'ru lāgō-hō.
Mother, cow-of milk to-drink to-me good appears.

Nē, i āy'lū mōr'lū khō. Hāndhārō mādā-mō jākhu mōr'lū
Take, this little milk eat. In-the-evening supper-at more milk

āpīhī.
I-will-give.

FREE TRANSLATION OF THE FOREGOING.

'Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.'

'Dear mother, don't draw all the milk. Leave a little for the calf.'

'Very well, darling.'

'Mother, I like very much to drink cow's milk.'

'Well, here is a little milk for you. I will give you more in the evening for your supper.'

PĀWĀRĪ.

The Pāw^ras are a tribe of cultivators in Khandesh. Their home is the Akrani *Parganā* round Dhadgaon. They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāw^rī is 25,000.

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Gazetteer of the Bombay Presidency, Vol. xii.—Bombay, 1880. Short note on the dialect on p. 95.

VARLEY, F. J.,—*A Short Hand-Book of the Marathi and Pavra Dialects.* Bombay, 1902.

The Pāw^rī dialect is a form of Gujarāṭī Bhīlī. The Pāw^ras deny that they are Bhils and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdēo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akrani *Parganā*. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhīl dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhīl dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchṇēn hōmballō*, dancing was heard.

Ō is often interchangeable with *u*; thus, *chō* and *chu*, he; *gōḍō* and *guḍō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tũ*, thou; *āvē* or *āvē̃*, I shall come.

An initial *h* is often dropped; thus, *āt* or *āth*, a hand; *ōtō*, he was; *ōraṇ* (= *haraṇ*), a deer. So also aspiration is lost in words like *gōḍō*, a horse; *gōr*, a house; *bāi*, a brother.

Chh is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z*. Mr. Varley gives *zā*, go, etc.

S has been replaced by *h*; thus, *dui vihi-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōḷlō* and *mōṭō*, great; *hājīlō* and *hājō*, good; *maratlō*, I die; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chāhōrō*, a son; *chāhōrō*, sons; *chāhōrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *kāncjē* and *kāncjā*, swine; *scarhē*, years.

The oblique form is the same as in Gujarātī Bhillī. Sometimes it ends in *ā* or *hā*, (as in All Rajpur) as in *chāhūrō*, (to) the son; *chāhā-n*, of the father; and sometimes in *ō*, as in *dāhō-māy*, on the hand; *dēvō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōdān māi scāṣi dēnō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*.

Dative, *lā*, *u*, or no suffix.

Ablative *dōkh* (not *dēkh* as elsewhere).

Genitive, *n*.

Locative, *mē*, *mā*, *māy*, *mā*, *ē*.

Thus, *bāhē*, by the father (the property was divided); *bukē*, (I die) by hunger; *bāhā-lā*, to the father; *māṣi-u*, to a man; *chāhūrō*, (he said) to the son; *bāhā-pā-dōkh*, from near a father; *līnā-mā-dōkh*, from among them; *bāhā-n*, of a father; *mālō-n*, of the property; *gōr-mē*, *gōr-māy*, in the house; *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē scāhē*, in this past year; *jīnē chāhūrē*, by the son who.

Numerals.—There are no numerals beyond twenty. 'Fifty' is 'two twenties and ten,' *dai cīṣi-n dōh*.

Pronouns.—'I' 'by me' is *mī* (Mr. Varley's *dy*, etc., is not borne out by other authorities); *mēhē*, me; *mārō*, my; *ānu*, we; *ānuhū*, to us; *āmārō*, our.

Tu, *tū*, thou; *tēhē*, thee; *tu*, *tūē*, by thee; *tārō*, thy; *tumu*, you; *tumuhē*, to you; *tumārō*, your.

The demonstrative pronouns are *chū*, *chō*, and *pōlō*, he, that; fem. *chī*; obl. sing. *līnakh* or *līnā*; *līnā-n*, to him; *līnē*, by him; *līnā-n* and *lērō*, his; *chā*, *līnu*, they. Compare *chō* in Bārēl and the Bhillī of All Rajpur.

Yō or *yā*, this; obl. sing. *inā*; *yā*, these. The feminine singular does not occur in the specimens.

Apnē, *pōdā-n*, or *jīnē-n*, own.

Kap, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is *chāhē*, plural also *chāhētā*. Compare Bārēl *chāhātā* and Khāndeshī *chāhātā*. The past tense is *chōlō*, plural, *chōlā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give; *ācē*, I shall come; *ācē*, he may come; *kā-dōkh ānu*, where-from shall I-give? *pōṣē*, it falls; *mīlā*, it is got. The usual form of the present tense is made by adding *lō* to the present participle; thus, *jāt-lō*, goes; plur. *jāt-lā*. Compare Bārēl *khāt-lā*, eating. Bhillī of All Rajpur and Barwani *mārat-lō*, I strike.¹

The past tense is formed by adding *yō* or *lō*; thus, *gōyō* or *gōyōlō*, he went; *pōṣyō* or *pōṣyōlō*, he fell.

¹ *Lā* or *lā* forms a future in Rājasthānī and Nālpālī, and a present or future in the Bhojpurī dialect of Bihārī.

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* in the plural. Thus, *bōhāt-i*, I, thou, or he will strike; *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhāt-ũ*, we shall strike, you will strike; *jihũ*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *ṇē* or *nē̃* and thus has the same form as the infinitive; thus, *jāṇē* or *jāṇē̃*, I shall go, I am off; *āpṇē*, if I give.

The plural of the imperative ends in *ā* or *ō*; thus, *bōhātā*, strike; *nākhō*, put.

The verbal noun ends in *ṇē* and the conjunctive participle in *i* or *in*; thus, *rākhṇē-n*, for keeping; *āpi*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

PAW'RI DIALECT.

(TALODA DISTRICT, KHANDESH.)

SPECIMEN I.

Kānlō ekā mātin dui chhurā ōtā. Tinā-mā-dōkh āyatlō
Some one man-to two sons were. Them-in-from the-younger
 chhurō bahāhā bullō, 'mārā isā-par jō mālon wāṭō āvō
son to-the-father said, 'my share-on which property-of part will-come
 chu mēhō āpi dē.' Phirin bāhō pōtān māl wāṭi
that to-me giving give.' Again by-the-father his-own property dividing
 dānlō. Agal ālārā dīhi nī gōyā, chu āyatlō chhurō jiwōn
was-given. Afterwards many days not went, that younger son his-own
 wāṭēn ākhō māl jūwān chhētō dēhō nikli gōyō.
share-of all property having-collected in-far country going went.
 Chā jān chu ākhō māl khōrāb-kōr-nākhin nōwrai gayō.
There having-gone he whole property having-misspent-thrown empty went.
 Ōtā tinā dēb-māy mōṭlō kāl pōṭyō. Phirin tērō khāṇēn jābrō
Again that country-in big famine arose. Again his eating-of great
 rikhō pōṭlō. Tērī chu ēk hājā māṭi-pahā jān pāwar
went sell. Then he one good man-near having-gone servant
 rōyō. Tinā māṭi tinān jiwōn khētō-māy hāwājē rakhēn mukallō.
remained. That man(-by) him-for his field-in mine to-keep he-was-sent.
 Hāwājē ji khāl khālā chī khāin jiwōn pēt bōrō hājā ēhē
Since which eatables ate that having-eaten his belly to-fill good so
 tinān gōwō, puṇ tinān kānlō khāṇēn nī āplō. Phirin chu
him-to appeared, but him-to by-anyone to-eat not was-given. Again he
 hānē-par āwlō. Tini-phirē chu jiwōn-hātē hullo, 'mārā bāhān
sent-on came. Thereafter he himself-with said, 'my father's
 kōtrā pāwraṇ ugri jāhē ōtrō ōn chhē, an mī
how-many servants-to remaining will-go so-much food is, and I
 bukē maratlō. Ēvī mī bahā-pahā jātlō, phirin tinān mī
with-hunger die. Now I father-near go, again him-to I
 kāhē, "mī Dōwōn dēkhlē an tārā lāmbōr pāpi chhē; ēvī mī
will-say, "I God's in-sight and thy in-presence sinner am; now me
 tārā chhurō kōyṇēn mārō muī nī rayō. Mēhō tārā pāwro-mē-dōkh
thy son to-say my face not remained. Me thy servants-in-from.

ēk pāwar hōmjin mēl." ' Phiri chu uṭhin bahā-pahā
one servant having-considered keep." ' And he having-arisen father-near
 āwlō. Chu ābārā chhētē ōtō, chē-dōkh bāhē dēkhlo, an
came. He very far was, therefrom by-the-father he-was-seen, and
 tinān mōn-mē tērī mōng āwli. Phirin chu tinā-ōgē dāw-dētā
him-to mind-in his pity came. Again he his-before running-giving
 gōylō, an tērē gōlē vilgī gōylō, phiri tinān gulō dēnlō.
went, and on-his neck having-clung went, again his cheek was-given.
 Phiri chhurō bahāhā bullō, 'mārā bāhā, mī dēwōn dēkhlē an tārā
Again the-son to-father said, 'my father, I God's in-sight and thy
 hōmbōr pāpī chhē. Ēvī mī tārā chhurō kōynēn mārō mui nī.
in-presence sinner am. Now me thy son to-say my face not.'
 Phirin bāhē pāwar kōylō, 'ēk hājī dōglī lī āw, phiri
Again by-the-father servant was-told, 'one good cloth taking come, again
 tinān dīlō-par nākhō; ēk āthō-mā vēṭī an pāyō-mā khāhādā pērāo.
his body-on throw; one hand-on ring and foot-on shoes put.
 Phirin āpu khāin hāj-kōrin jihū. Yō mārō chhurō mōylō atō,
Again we eating well-doing shall-live. This my son dead was,
 chu ēvī jiwlo; nākhāylō atō, chu juḍlō, inān kāmē.' Phiri
he now lived; lost was, he was-found, this-of for-sake.' Again
 chā hāj-kōrin jiwne haṇḍyā.
they merry-having-made to-live began.

Tatyār tērō dāylō chhurō khētō-mē atō. Chā rōin
That-time his elder son field-in was. There having-been
 ōlōn vēlā gōrōn āhānē āwlō, an gāwnēn nāchnēn hōmballō.
returning-of at-time house-of near came, and singing dancing heard.
 'Tini-phiri tinē pāwrā-mē-dōkh ēk pāwar hādin, 'yā kāy kōratlā?
That-after by-him servants-in-from one servant calling, 'these what do?'
 kōri puchhlō. Phirin tinhaḥ pāwar bullō, 'tārō bāi hājlo
saying asked. Again to-him the-servant said, 'thy brother well
 phirin āwlō; tinān kōri tārā bāhē khānō kōrlō chhē.' Phiri
back came; him-of for-sake thy by-father feast made is.' Again
 chu khatāylō an gōr-mē nī phōtlō. Tēvī tinān bāhā gōr-mē-dōkh
he got-angry and house-in not entered. Then his father house-in-from
 bārthā āvin tinān hōmjānē haṇḍlō. Chu bāhābā bullō,
outside having-come him to-entreat began. He to-the-father said,
 'yu dēkh. Ōtrā warhē ōylā, mī tāri chākri kōratlō. Tārā
'this see. These-many years became, I thy service do. Thy
 kōyām-dōkh mī bārthā nī gōylō. An ōhlō chhē, tēvī mārā hātin
word-from I outside not went. And so it-is, then my friends
 hātē hāj kōrin khānēn kōri ēk bukḍin pōryā ēk dihi mēhē
with merry making eating-of for-sake one goat's young one day to-me

tuṣṣ ni āplā. Phirin jinṣ chhurṣ tārō hārō māl bōjārīn
by-thee not was-given. But by-which son thy all property hartots
 hātē nākhlē, chu āwtā-kham tu tinhaḥ pāwpō dōrlō.
with was-lost, he coming-immediately (by-)thee him guest was-kept.
 Tini-phirṣ bālā ohhurā bulō, 'mārā ohhurā, tu junlān
That-after the-father (to-)the-son said, 'my son, thou from-birth
 mārā-pahā ohhē, an ju māl mōhē-pahā ohhē, ohu tārō ohhē.
me-near art, and which property me-with is, that thine is.
 Ērī āpu hāj kōrin jiwōṣ ēj hājli wāt chhē. Yu tārō
Now we merry making to-thee this-indeed good matter is. This thy
 hāl mōylō alō, chu Ērī jirin āwlō; chu nākhāylō alō, chu Ērī
brother dead was, he now living came; he lost was, he now
 juḍlō, inān kāmā.
was-found, this-of for-sake.

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PĀW'RĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

A DIALOGUE.

- Mōti.— Rām-rām, pōṭil, Rām-rām. Aw bōh. Tārō kāy nāw ?
Mōti.—Rām-rām, pāṭil, Rām-rām. Come sit. Thy what name ?
- Muṅgā.— Rām-rām, ōlkhān vihiri gōylō kē kēhē ?
Muṅgā.— Rām-rām, acquaintance having-forgotten wentest what how ?
- Mi Junāpēn Muṅgā pōṭil. Āpu Dadgāw millā atā.
I Junane-of Muṅgā pāṭil. We Dadgam(-in) met were.
- Mōti.— Hā, ēvī ōlkhān juḍli. Tu hājō chhē kē ?
Mōti.—Yes, now acquaintance is-regained. Thou well art what ?
- Muṅgā.—Hājā kāytān ? Ohhō chhurā an pāch chhuri ōtyō.
Muṅgā.—Well what-of ? Six sons and five daughters were.
- Tinā-mā-dōkh dui chhurā rōylā.
Them-in-from two sons remained.
- Mōti.— Dihirā kā gōylā ?
Mōti.—Others where went ?
- Muṅgā.— Ēk hāpē khādlo ; dihirō nandī-par ōngalnē gōylō.
Muṅgā.—One by-a-snake was-eaten ; the-second river-on to-bathe went,
chū budin mōr-gōylō ; tiharō vigrā-māy mōr-gōylō ; tērē phōchhal
that drowning dead-went ; the-third cholera-in dead-went ; him after
ōtō, chū vīj pōḍin phāṭin mōr-gōylō. Chhuri-mē-dōkh
was, he lightning having-fallen having-been-torn dead-went. Girls-in-from
ēk chhuri tērē lādhe mār-nākhli ; dihiri wāgē
one girl by-her husband having-killed-was-thrown ; the-second by-tiger
hkādli ; tihiri gāṇḍwāin mōr-gōyli ; tērē pōchhal ōtī, chī
was-eaten ; the-third having-gone-mad dead-went ; her after was, she
chhērīn mōr-gōyli ; dihirī tērē pōchhal ōtī, chī udālā gōyli.
having-roided dead-went ; the-other her after was, she away went.
- Mōti.—Arē-rē-rē. Nī hājō ōylā rā. Ēri hin chudāy
Mōti.—Alas. Not good became O. His mother be-defiled
- Bōgwān-jīn. Nī hājō kōrlō Bōgwān-jī. Tāri khēti kōtrik
God-to. Not good was-done O-God. Thy cultivable-land how-much
chhē ?

Muñgā.—Dul vihö-n dōhōn jutān khēti chhē. Tēri jōmā

Muñgā.—Two twenties-and two-of pairs' land is. Its assessment

ēk hō rupayā bōhatlā. Khēt kōrin kāy wālḥē ?
one hundred rupees all. Cultivation having-made what will-profit ?

Pēt ni bēlāyatlō.

Belly not is-filled.

Mōtl.—Inē warbē hājlo warhāt pōḡ, tō ōn hājō

Mōtl.—In-this year good rainy-season may-fall, then crop well

pālē.

will-ripen.

Muñgā.—Warhāt hājlo pōḡin kāy wālḥē ? Goyō inō

Muñgā.—Rains good having-fallen what will-profit ? Gone in-this

warbē hājlo warhāt āwlō, pup undrā-j phirōllā ; hōri pāk khāi
year good rain came, but rats-eaten spread ; whole crop having-eaten

gōyā.

went.

Mōtl.—Ākhā dihi ōhlā-j ōhōt kō ?

Mōtl.—All days such-indeed will-be what ?

Muñgā.—Erō kāy barhō rā ? Eri hi chudō.

Muñgā.—This-of what guarantee O ? His mother be-defiled.

Bōgwān-jin kōli māṭin ni hōmjāyatlō.

God's doing man-to not is-understood.

Mōtl.—Tu kōyatlō, chī khari. Pup jinō āpu upjāḡlā

Mōtl.—(By)-thou was-said, that true. But by-whom we were-begotten

tinān wattī kālji. Tū khēt khēḡḡ kō dihi lāḡḡ ?

him-to all care. Thou field to-cultivate what day will-begin ?

Muñgā.—Dul tin dihi-māy.

Muñgā.—Two three days-in.

Mōtl.—Kōtrāk mājryā bōhōt ? Tinān dihōn mājuri kōtrik

Mōtl.—How-many labourers will-sit ? Them-to day's cages how-much

bōhyē ?

will-sit ?

Muñgā.—Bār mājryā lāḡḡḡ. Ek māṭi phōchhal tin

Muñgā.—Twelve labourers will-be-applied. One man after three

pōhyā-n ēk hawāyō.

piece-and one half-piece.

Mōtl.—Āwarō kāy wāvhō ?

Mōtl.—This-year what will-come ?

Muñgā.—Bādī, bōḡlī, nāḡgālī, mōr, haḡgari, juwār, bājri, tili, otrō

Muñgā.—Bādī, bōḡlī, nāḡgālī, mōr, haḡgari, juwār, bājri, tili, so-much

dān wāwlō, pup māri āthō-māy ni āvō.

grain was-sown, but my hand-in not will-come.

Mōtī.—Kēhē nī āvē rā ?

Mōtī.—*Why not will-come O ?*

Muṅgā.—Mārō bāhā, mārō hāti ohhē, chu nī hājō. Tinā

Muṅgā.—*My brother, my neighbour is, he not good. Him*

dēkhin huk nī āwatlō. Ēk phērē tinē mārō gōr
having-seen luck not comes. One time by-him my house

chud-dēnlō. Tōhlā-j khētōn chōmkhōr chār dusman chhētā.
on-fire-was-given. Thus-indeed fields-of four-sides four enemies are.

Mōtī.—Chā kānlā ?

Mōtī.—*They who ?*

Muṅgā.—Ugawani-ēkhē mārō bāwadyō ; buḍawani-ōgē mārō

Muṅgā.—*Sunrise-towards my sister's-husband ; sunset-towards my*

bānjō ; pālā-ōgē mārō kākō ; dēh-ōgē mārō hālō.
sister's-son ; north-towards my uncle ; south-towards my wife's-brother.

Mōtī.—Tārā hōgāiwālā tēhē-j ōchōtlā ?

Mōtī.—*Thy relatives thee-only trouble ?*

Muṅgā.—Tēhē kōin kāy wālje ? Tinā āpnē, tēvi

Muṅgā.—*That having-said what results ? Them-to if-give, then*

hājō ; nī āpnē, tēvi bāgtā. Hārī kōl ohli-j rā.
well ; not give, then get-angry. All world such-indeed O.

Mōtī.—Mēhē ēk vihi-n pāch rupayā udārē āphē kē ?

Mōtī.—*To-me one twenty-and five rupees on-credit wilt-give what ?*

Muṅgā.—Mārā-j nī milē. Mī kā-dōkh āpu ?

Muṅgā.—*Mine-even not is-found. I wherefrom should-give ?*

Mōtī.—Kēlyān mōynē āpēhē.

Mōtī.—*Kēlyō-of in-month shall-give.*

Muṅgā.—Khōrij rā, pun ōē tēvi āpē.

Muṅgā.—*True oh, but it-will-be then shall-give.*

Mōtī.—Tārā manōn kām rā. I bāyar kōṇ rā ?

Mōtī.—*Thy mind-of work O. This woman who O ?*

Muṅgā.—Māri wawadi.

Muṅgā.—*My daughter-in-law.*

Mōtī.—Ērē ḍilō-par kāy kāy gōynō pēr-rōyli ?

Mōtī.—*Her body-on which which ornaments wearing-is ?*

Muṅgā.—Kānō-māy uktā, nāk-māy mundī, gōlā-māy rupān dōru

Muṅgā.—*Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain*

an kidyā, āthō-māy battyā-n khōtrān wālā, pāyō-mā wālā.
and marriage-string, hand-on battis-and tin-of rings, feet-on rings.

Mōtī.—Tāri wawadi pēt-hātē chhē rā ? kotrā mōynā

Mōtī.—*Thy daughter-in-law belly-with is O ? how-many months*

ōylā rā ?
became O ?

Muṅgā.—NI rā dādā. Erō pēt-aj ōhlō. Tu gaṇō baṭālō
 Muṅgā.—No O father. Her belly-indeed such. Thou much jocular

māji rā. Amrā hārā bāyrān pēt-aj ōhlā.
 man O. Our all women-of bellies-indeed such.

Mōti.—Ehē kēhē?

Mōti.—So why?

Muṅgā.—Āmrō deh ōhlō-j. Ākhō dil kiḍāylo an pēt
 Muṅgā.—Our country so-indeed. All body emaciated and belly

naṅgārō.

a-kettle-drum.

Mōti.—Ākhā dihi-māy tumu kōtrā-wār khātālā rā?

Mōti.—All day-in you how-many-times eat O?

Muṅgā.—Tin velā, hirāṇ, mājjon, an hāñj.

Muṅgā.—Three times, morning, noon, and night.

Mōti.—Tamu kāy khād khātālā?

Mōti.—You what food eat?

Muṅgā.—Dādi bājraṇ rōṭō, uḍadān ḍāl. Tiwarōn dihi

Muṅgā.—On-workdays bājri-of bread, uḍid-of pulse. Pesticity-of day

kōdrī, chupōḍ an kukḍān mahā khātālā an hōrō pitlā.

rice, ghee and cock's flesh eat and liquor drink.

Mōti.—Chhuri pēt-velā hōhrān gōr jōṇatli kō bahān

Mōti.—Girl first-time father-in-law's in-house bears or father's

gōr?

in-house?

Muṅgā.—Ā wāt kai pāki nī mīlō.

Muṅgā.—This matter at-all certain not is-obtained.

Mōti.—Jōṇaṇāri kōtrā dihi gōr-mā rōyatli? Chhurō

Mōti.—A-woman-in-childbed how-many days house-in remains? Child

kōtrā dihi-lagun dāi khātālō?

how-many days-up-to milk eats?

Muṅgā.—Pāch dihi gōr-mā rōyatli. Dihirō chhurō ōytā-lagun

Muṅgā.—Five days house-in she-stays. Second child becoming-until

dāi khātālō. Ābāri rāt gōyll. Ēvī mī jāñē. Bōh, Rām-rām.

milk eats. Much night pent. Now I shall-go. Sit, Rām-rām.

Mōti.—Āwje, dādā, wāṇē-hē. Jā Rām-rām.

Mōti.—Please-come, friend, to-morrow. Go Rām-rām.

Muṅgā.—Wāṇē nī āvē. Pun pōn-dihi

Muṅgā.—To-morrow not shall-come. But the-day-after-to-morrow

āvē Rām-rām.

shall-come Rām-rām.

FREE TRANSLATION OF THE FOREGOING.

Mōti.—Good morning, Pāṭil, good morning. Come and sit down. What is your name?

Muṅgā.—Good morning, friend. Why, have you forgotten? I am the Pāṭil Muṅgā of Junane.¹ We have met in Dhadgam.²

Mōti.—Yes, now I remember. Are you well?

Muṅgā.—How should I be well? I had six sons and five daughters, and now only two sons are left.

Mōti.—What has become of the others?

Muṅgā.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

Mōti.—Alas. That is very bad. A curse on God's mother.³ Thou hast not done well, O God!—How great are your lands?

Muṅgā.—I should want two and forty pairs of bullocks⁴ to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mōti.—This year there will be good rain, and the crops will ripen well.

Muṅgā.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mōti.—Is every time of this sort? (*i.e.* this time it may be otherwise).

Muṅgā.—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Mōti.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Muṅgā.—In two or three days.

Mōti.—How many labourers will you employ, and how much will you pay them a day?

Muṅgā.—Twelve labourers will be required, and each will get two pice⁵ and a half.

Mōti.—What will you sow this year?

Muṅgā.—I have sown Bādi, Bōṭṭi, Nāṅgali, Mōr, Haṅgari, Juvār, Bājṛā, and Tili.⁶ But I shall not see much of them.

Mōti.—Why not?

Muṅgā.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

¹ Junane is a village near Dhadgam in the Akrani Mahal.

² Dhadgam is a comparatively large village in the Akrani Mahal, with a population chiefly consisting of Pāwras.

³ The Pāwras, when dissatisfied with their lot, generally use this abusive expression.

⁴ One pair of bullocks can cultivate about thirty acres of land.

⁵ The paisā in Khandesh is half an anna.

⁶ No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōṭī.—Who are they?

Muṅgā.—To the east my sister's husband; to the west, my sister's son; to the north¹ my uncle; to the south² my wife's brother.

Mōṭī.—Do your relatives always vex you?

Muṅgā.—What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōṭī.—Will you lend me twenty-five rupees?

Muṅgā.—How should I? I have not got them myself.

Mōṭī.—I shall pay them back in the month Kēlyō.³

Muṅgā.—Well and good, but I cannot give you what I have not got.

Mōṭī.—As you like it.—Who is this woman?

Muṅgā.—My daughter-in-law.

Mōṭī.—Which ornaments is she wearing?

Muṅgā.—Ear-rings and nose-rings; a silver chain and her marriage-string round her neck; *Daffis* and tin bracelets on her hand, and anklets on her feet.

Mōṭī.—Is she with child, and how many months has she been so?

Muṅgā.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōṭī.—Why so?

Muṅgā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōṭī.—How many times do you eat during the day?

Muṅgā.—Three times, in the morning, at noon, and in the evening.

Mōṭī.—What do you eat?

Muṅgā.—On work-days bread of Bājri (*holcus spicatus*) and pulse of Uḍid (*phaseolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōṭī.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?

Muṅgā.—There is no fixed rule.

Mōṭī.—How many days must a woman stay at home after a child-bed, and how long does the child suck?

Muṅgā.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōṭī.—Do come again to-morrow. God speed you.

Muṅgā.—I cannot come to-morrow, but I shall come the day after. Good-bye.

¹ Lit. beyond the Narmala, the northern boundary of the Akrauli Mahal.

² Lit. the country, i.e. the plains at the foot of the Satpuda.

³ The last month of the Pāwa year corresponding to Bhādrapada.

Bhīlī is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state. The Bhīlī spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, *pāch*, five; *chhēṭō*, far; *pāchhal*, after. Spelling such as *khuchī*, merry, however, point to the pronunciation of *ch* as *s*.

L is interchangeable with *n*; thus, *mōkⁿnyō*, he was sent; *āgan*, before; *nāgī*, she began.

The cerebral *ḷ* does not seem to exist in this dialect. Compare *kāl*, famine. In *ḍōyā*, eye, however, it has become *y* as in Khāndēśī.

R seems to have been dropped in words such as *kōīnē*, Gujarātī *karīnē*, having done; *pōyⁿnā*, Gujarātī *bhar^wṛ*, to fill; and probably also in *kō*, Gujarātī *ghar*, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōḍō*, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, *bāy^achā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōy^rrā* and *pōy^rrē*, sons. The same form is also occasionally used for the neuter plural; thus, *bhunḍē*, swine; *war^ahē*, years. Compare the corresponding *ē* in Marāṭhī.

The plural of feminine *ī*-bases ends in *īō*; thus, *kōḍī*, a mare; *kōḍīō*, mares.

An oblique plural is occasionally formed by adding *āhā*; thus, *chāk^rrāhā-mā*, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, *pōy^rrāē*, by the son; *majurā-nē*, to the servants; *pōy^rrō-thī*, from the daughters; *mīl^akat-nō bhāg*, a share of the property; *dēh-mā*, in the country; *khētā-mē*, in the fields. Note also the postposition *dēkhē*, from.

Pronouns.—The following are the personal pronouns:—

<i>āi</i> , I.	<i>tū</i> , <i>tu</i> , thou.	<i>tē</i> , <i>tō</i> , <i>tīō</i> , he.
<i>maīē</i> , <i>āiē</i> , by me.	<i>tuē</i> , by thee.	<i>tīō</i> , <i>tīā</i> , <i>tīē</i> , <i>tīān(ē)</i> , by him.
<i>mā</i> , <i>man</i> , <i>mā-nē</i> , to me.		<i>tīān(ē)</i> , to him.
<i>mā</i> , my.	<i>tō</i> , thy.	<i>tīā</i> , <i>tīān</i> , his.
<i>amō</i> , <i>amu</i> , <i>āpah</i> , we.	<i>tumō</i> , you.	<i>tīō</i> , they.
<i>amī</i> , by us.	<i>tumī</i> , by you.	
<i>amā</i> , our.		

Demonstrative and relative pronouns.—*tī*, etc., that; *tē dēh-mā*, in that country; *ā* and *āi*, this; *tīān*, to this; *jē*, which; *jīā-nē*, by whom.

The interrogative pronouns are *kō-dō*, who? *ku-nō*, whose? *kā* and *kāz*, what? *kōḍō* has an oblique form *kaḍā* in *kaḍā-bī*, by any one.

Verbs.—The Verb substantive forms its present tense as follows :—

Sing. 1. *āhā, āhā.*
2. *āhā, āhā.*
3. *āh, āhā.*

Plur. 1. *āh, āhā.*
2. *āh-rā, āhā.*
3. *āh-rā, āhā.*

The final *rā* in the second and third persons plural seems to be an affirmative particle. Compare *āh-rā*, come; *tū jāhā-rā*, thou goest; *āi kuṣṭ-rā*, I shall strike, etc.

The past tense is *kaṭō, ṭiṭō, kaṭō* or *kaṭā*, etc., plural *kaṭā*, etc., or *kaṭē*, etc.

The present tense of finite verbs is formed as in Mahikantha. Thus, *āi kuṣṭ*, I strike; *āi marū āh*, I die, I am dying. In the plural we also find forms such as *amō jāhā-rā-āh*, we strike, etc. Of the verb 'to go' we find *jāhā*, (I) go, *jāhā* and *jāhāy-rā*, he goes; *jāhā-āh*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gaṇō, pīṇō*, and *gaṇō*, he went; *kaṇō* and *kaṇō*, he became; *āpiu*, it was given; *pāp āṇu*, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, *jāhī*, I will go; *kūhī*, I will say; *mārāhā*, we will strike; *mārāhō*, you will strike; *mārāhē*, they will strike. The future participle ending in *ārdā* is often used instead. Thus, *mārārdā*, we, you or they, will strike.

The imperative plural sometimes ends in *ā* and sometimes in *ō*; thus, *āpā*, give; *ācō*, come. *Wāṣṣē*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *ōṭ* and *nā*; thus, *tīān āb'dā pōṭ'wā nāḡi*, to him distress to arise began; *wōr'nā kāru*, in order to tend.

The present participle ends in *tō* or in *nō*; thus, *jīw'tō*, living; *kuṣ'nō*, striking; *āhāt'nō āṣē*, they were eating. The suffix *nō* is sometimes also added to the past participle passive; thus, *māinō*, dead; *gaṇnō*, gone. Compare the pluperfect participle ending in *tō* in Gujarātī. *Āidā*, come, seems to be the Marāṭhī form.

The conjunctive participle ends in *ī* or *ī-nā*; thus, *waṣṣī*, having divided; *kōi-nē*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOPI.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ek	mā(i)-nā	bēn	pōy'rā	ātā.	Nō	tā-wālna	hān'nāḡ
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>them-of</i>	<i>by-the-younger</i>
<i>bāy'chā</i>	<i>kayō</i>	<i>kē,</i>	<i>'bāh,</i>	<i>mil'kat-nō</i>	<i>paṣchātī</i>	<i>bhāḡ</i>	<i>mā āpā.</i>
<i>to-the-father</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>property-of</i>	<i>arbitrated</i>	<i>share</i>	<i>me give.</i>

Nē tiō tiō-nā mil'kat wātī āpi. Nē thōdā
And by-him them-to property having-divided was-given. And a-few
 dihā-pā hānnā pōy'rāē badhō tōlō kōinē chhētā
days-after the-younger by-son all together having-done a-distant
 dēh-mā guō, nē tiā chhēl-mā pōtā puñji uḍāvī
country-in went, and there pleasure-in his-own property having-squandered
 tiki; nē tiō badhō wāp'ri tākyō, tahā pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that
 dēh-mē mōtō kāl pōdyō; nē tiān āb'dā pōd'wā nāgī; nē
country-in a-great famine fell; and him-to difficulty to-fall began; and
 tē jāinē tē dēh-nā gām'chā-mē-nā ēk-nē tiyā riyō. Nē
he having-gone that country-of citizens-in-of one-of near remained. And
 tiō pōtā khēt-mē bhundē wār'nā hāru tiān mōk'nyō. Nē jō
by-him his-own field-in swine feeding for him-for he-was-sent. And which
 hūngā bhundē khāt'nē ūtē tiā-ma-rēkhō pōtā dēd pōy'nā tiyān
hunks swine eating were them-in-from his-own belly to-fill him-to
 mar'ji ūti. Nē tiān kaḍā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious
 huyō tāhā tiā kayō kē, 'mā bāy'chā kōh'tā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to
 jikhā māndā hē; pōn āi tō bhukē (mōō or) marū-hū; āi
abundant bread is; but I on-my-part by-hunger dying-am; I
 tō uṭhīnē mā bāy'chā tā jāhī nē tiyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,
 "bāy'chā, māiū jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu
"father, by-me heaven-against and thee before sin done is, and I
 tō pōy'rō kēh'nā jēhō āi nahā; tō majurā-nā jihindō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one
 am." Nē tō uṭhīnē tiyā bāy'chā tihā guyō. Nē tō aji
count." And he having-arisen his father near went. And he yet
 tē chhētō ūtō tahā tiyā bāy'chā tiān pālyō, nē tiā-nē mēhēr
much after was then his by-father him it-was-seen, and him-to pity
 āh, nē tō gug'dinē tiyān gutē viigī padyō, nē tiyān
came, and he having-run him on-the-neck embracing fell, and to-him
 guḍ kuyā. Nē pōy'rāē tiān kayō kē, 'bāichā, māiū
hence were-alone. And by-the-son to-him it-was-said that, 'father, by-me
 jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy'rō
heaven-against and thy before sin done is; and now I thy son
 kēh'nā jēhō āi nahā. Pōn bāichāē pōtāh chāk'rā-nē kayū
to-be-called worthy I not. But by-th-father his-own servants-to it-was-said
 tō tō pōtā nē āwō nē iān phuṅgāwā, nē iā
that, 'go! clothes having-taken come and him put-on, and his

hāthā-mō mundi kânā, nō pagā-mō khāl'qō pō; āwō nō āpah
hands-in a-ring put, and feet-in shoes put; come and ice
 klānō khuchī wuijō. Kēm-kō āi mā pōy'rō muinō ūtō, nō
having-eaten happy icill-become. Because this my son dead was, and
 phāchhō jiw'tō wuyō hō; nō ſākāi guinō ūtō, nō milyō ēhē.
again alive become is; and having-been-lost gone was, and obtained is.
 Nō tiō khuchī wuinā nāgā.
And they happy to-become began.

Nō tiān mōqō pōy'rō khētā-mō ūtō; nō tō āw'tā kuā
And his elder son fields-in was; and he while-coming house
 ichhī puigō tabhī tiānō gālī nō nāchh'tā ūnāyō; nō tiō
near arrived when him-by singing and dancing was-heard; and by-him
 chāk'rāhā-mā-nā ēkā-nō hādinō puichhū kē, 'āi kāi
ascends-from-among one-to having-called it-was-asked that, 'this what
 hē?' Nō tiō tiā-nā ākhyū kē, 'tō pāwas ālā hō; nō tō
is?' And by-him him-to it-was-said that, 'thy brother come is; and thy
 bāichhō ēk mōqī mij'bānī kōi hō; kēw-kō tō tiā-nō hājō-bamō
by-father one great feast made is; because he him-to safe-and-sound
 pāchhō milyō hē.' Pōn tō guchhō bhōrāyō nō kōchi āw'nā tiān
back obtained is.' But he with-anger was-filled and inside to-come his
 khuchī na wati. Māthō tiān bāichhā bārā āinō tiān
wish not was. Therefore his (by)-father out having-come him-to
 hājāyō. Pōn tiān jabāk wāj'tā bāichhā āiklu kē,
it-was-entreated. But him-by answer giving to-the-father it-was-told that,
 'pāl, ātō war'hō āi tō chāk'ri karū hū, nō tō bōn
'see, so-many years I thy service doing am, and thy order
 māō kahā-hī uāiwō nihī, tūhī phāchhō mā bhāibandhā
by-me ever-even disobeyed is-not, still again my friends
 hāthī khuchū kōw'nā tuō mā-nō lōwāru bī kadīh
with merriment to-do by-thee me-to a-kid even ever
 nōhī āpyū. Pōn ā tō pōy'rō jiānō chhīnālā hāri tō
not is-given. But this thy son whom-by harlots with thy
 puñjī khāi ſākī tiānā āw'tā-j tūō tiā wastāi
properly having-eaten was-thrown his on-coming-just by-thee him for
 mōqī mij'bānī kōi.' Nō tiō āiklu kē, 'pōy'rā, tu mā-hāri
a-great feast is-done.' And by-him it-was-said that, 'son, thou me-with
 rōj-hī āhē, nō mā hundhō tō-j ēhē. Nō āpū tō rāji huw'nu
always art, and my all thine-alone is. And ice indeed happy to-be
 nō khuchī huw'nu jō'rō, kēw-kō āi tō pāwas muinō ūtō, nō
and merry to-be was-proper, because this thy brother dead was, and
 phāchhō jiw'tā wuyā hō; nō ſākāi guinō ūtō, nō phāchhō miliō ēhē.
again alive become is; and having-been-lost gone was; and again found is.'

NAIK^aḌĪ.

The Naikas or Naik^aḍas are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhils in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōḍias or Dhunḍias. Thus, some of the specimens received from Surat profess to be written in the Naikī-Dhōḍiā dialect. Compare Dhōḍiā on pp. 124 and ff., below.

Naik^aḍī has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures :—

Rewakantha	.	.	.	.	.	.	.	.	.	.	.	.	500
Panch Mahals	.	.	.	.	.	.	.	.	.	.	.	.	8,300
Surat	.	.	.	.	.	.	.	.	.	.	.	.	3,300
													<hr/>
TOTAL												.	12,100
													<hr/>

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik^aḍī is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhīlī with a tinge of Marāṭhī. The Marāṭhī element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik^aḍī agrees with Gujarātī-Bhīlī and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sām^avēḍī, Phud^agī, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *vīh*, twenty, etc.; of *r* for *l* in *kār*, famine; forms such as *jyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

NAIK'PI DIALECT.

(LUNAWADA STATE, REWAKANTHA.)

Ek māpah-nē hō chhūrā batā. Nē tēō-mā-nā nānāc
 One man-to two sons were. And them-in-of by-the-younger
 bāp-nē kīdhu kē, 'bāp, bāpītā-nō bhāg chhē, tē-mā-thī
 the-father-to it-was-said that, 'father, property-of portion it, that-in-from
 ek bhāg mā-nō āp.' Tēō tēō-nō dōlat vēchī āpī.
 one share me-to give. By-him them-to property having-divided was-given.
 Nē thōdā dādā pachhī nānō chhūrō badhu bhēgu karinō vēg'jā
 And few days after younger son all together having-made far
 gām jyō, nē tyā uphūdi kari pōtānō paisō
 village went, and there extravagance having-made his money
 udāvi dūdhō, nē badhu mājūdi nākhyu. Pachhī tē
 having-squandered was-given, and all having-cleared was-thrown. Then that
 gām-mā mōlō kār padyō. Pachhī tē-nē vitāwā lāgyu. Pachhī
 village-in great famine arose. Then him-to to-pain it-began. Then
 tē gām-nā rēnār-nō tyā riyō. Nē tēō pōtā-nā
 that village-of citizen-of at-the-house he-stayed. And by-him his
 chhētār-mā huwarō chār'wā mōk'lyō. Pachhī huwarō jō tēgō khātā
 field-in oxen to-feed he-was-sent. Then oxen what husks eating
 hatā, tē khāi pōtā-nu pēt bhar'wā-nī mar'jī thāi, kōlē
 were, those having-eaten his belly filling-of wish became, by-anybody
 āpyu nahī.
 was-given not.

The Naik^adas of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāṭhī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā̃*, etc. Compare *wāchhaḍi-lā*, for the calf; *tih-nē*, to-her; *ākhyā̃*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK^aDĪ DIALECT.

(JAMBUGHODA, REWAKANTHA.)

Muh-nī dag^arī sawār-nī char^awā gai. Tih-nī wāchhaḍī ghēr āchh^atī.
My cow morning-in to-graze went. Its calf in-house was.
 Tī gāi tih-nē chātīnē ubhī rahī. ‘Dadā, tū wāchhaḍī
That cow it having-licked standing was. ‘Darling, thou the-calf
 chhōḍ. Wāchhaḍī dhāw^atī hōi ēṭlē hāy dudh kahāḍū.’ ‘Āyā,
loose. The-calf sucking may-be in-so-much I milk will-draw.’ ‘Mother,
 badhū nahā kahāḍī lēa; thōḍā̃ kahāḍ^ajē, bīs^arā̃ wāchhaḍī-lā
all not having-drawn take; a-little draw, the-rest the-calf-for
 thōw^ajē.’ ‘Bahu dhaj, dadā.’ ‘Āyā, gāi-nā̃ dudh pīam ma-lā
leave.’ ‘Very well, darling.’ ‘Mother, the-cow-of milk to-drink me-to
 bhārē dhaj gamyā.’ ‘Ī thōḍāk pī. Tarē sāj-nē khāwā-mā̃ khub
very well is-liked.’ ‘This little drink. Then evening-in food-with much
 dudh tu-lā āpīh.’
milk thee-to I-will-give.’

FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, ‘darling, loosen the calf, I will milk the cow so that the calf may suck.’ My child said, ‘mother, don’t draw all the milk, but only a little, and leave the rest for the calf.’ ‘Very well, darling.’ ‘Mother, I am very fond of cow’s milk.’ ‘Well, drink this drop. I will give you much milk for your supper in the evening.’

In the Panch Mahals Naik'pi is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marāṭhī, as was also the case in Jambughoda. The dative suffix *lā*, which is used in addition to the Gujarātī suffix *nē*, also has the form *nā*; thus, *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *putas-lā ākhyā*, the-son-by it-was-said. Note also the past tense in *lā* and *nā*; thus, *paīsā āp'lā*, the money was given; *pāp kar'nā āchhī*, sin is done. *L* and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

NAIK'PI DIALECT.

(HALOL TALUKA, PANCH MAHALS.)

Ek	manakh-nē	bēn	putas	hūnā.	Nē	tih-mā-nā	nānāē
One	man-to	two	sons	were.	And	them-in-of	by-the-younger
ābās-nē	ākhlē	kē,	'ābās,	paīsā	āchhō	tā-ma-lā	ma-lā bhāg
father-to	was-said	that,	'father,	money	is	that-of	me-to share
āp.	'Nē	tih-nō	paīsā	hastāt	hō	yās-lā	wāṭi
gice.	And	him-by	money	in-hand	is	them-to	having-divided
āp'lā.	Nē	thōḍā	dan	pachhō	nānō	pōy-rō	jēṭlā astā
was-given.	And	a-few	days	after	the-younger	son	as-much was
as'lā	badhlā	ēk'hlā	karinē	bhārō	dār	malak-mā	giyō,
so-much	all	together	having-made	very	distant	country-in	went,
nē	tyā	mōj-majā-mā	pōlānā	paīsā	uḍāvi		
and	there	pleasure-and-enjoyment-in	his-own	money	having-wasted		
ṭāk'nā.	Nē	tih-nō	badhlā	khār'chī	ṭākyā	awār-pahōr	
were-thrown.	And	him-by	all	having-spent	was-thrown	then-after	
tī	mulak-mē	bhārē	dukā]	paḍyā;	nē	hōyā-nō	{nāk'āl} paḍ'wā
that	country-in	a-great	famine	felt;	and	him-to	want to-fall
bājhī.	Tō	jāinō	tō	malak-nā	rahēnār-mā-nā	ēk-nō.	tāhā
began.	He	having-gone	that	country-of	inhabitants-in-of	one-of	there
rihō;	nē	tih-nō	pōtā-nā	khētar-mā	suw'rī-nō	tina	chār'wā
remained;	and	him-by	his-own	field-in	incine	him	to-graze
mōk'lyā.	Nē	jō	ālīgō	suw'rī	kbātā	chhī	tih-mā-thī
was-sent.	And	which	hills	incine	eating	were	them-in-from
pēt	bhar'wā-nō	man	hōlō,	nō	kōlō	tī-nō	nahī āpēl;
belly	to-fill	mind	was,	and	by-anyone	him-to	not was-given;

nē tō hūsiyār hunā tyārē tī-nē ākhyū kē, 'mōh-nā
and he to-senses came then him-by it-was-said that, ' my
 ābās-nā kat^ālā majuriyā-nē jāj bhākar āchhī, paṇ huy-tō
father-of how-many labourers-to enough bread is, but I-indeed
 bhukhē duḥkh pāmū chhū. Hāi uṭhīnē mōh-nā ābās
by-hunger misery suffering am. I having-arisen my father
 hārē jāū nē tī-nē ākhīs kē, " ābās, hay agāh sāmā
near will-go and him-to will-say that, " father, I heaven against
 nē tuh-ñī āgaḷ pāp kar^{nā} āchhī; nē āmī tuh-ñō putas
and thy before sin made is; and now thy son
 ākh^{wā} hay nahā-milē; mōh-nē tuh-ñā majuriyā-mā-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of
 jēwō gaṇ.^{''} Nē tō uṭhīnē tih-ñā ābās hārē gīyā. Nē
like count.' ' And he having-arisen his father near went. And
 tō āmī ghaṇā vēg^ālā astā tō tih-ñā ābāsē tē-nē
he yet far distant was meanwhile his by-father him-to
 bhārēlā, nē tih-ñē diyā jētī, nē tō dhām-dainē tih-ñī
he-was-seen, and him-to compassion came, and he having-run his
 kōṭ vītāyā nē tih-nē kōkā karyā. Nē putas-lā tih-ñē
neck was-embraced and him-to kisses were-made. And the-son-by him-to
 ākhyā kē, ' ābās, hay agāh hāyā nē tuh-ñī āgaḷ pāp
it-was-said that, ' father, I heaven against and thy before sin
 kar^{nā} āchhī; nē āmī tuh-ñō putas ākh^{wā} nahā-milē.
made is; and now thy son to-be-called am-not-worthy.'
 Paṇ ābāsē pōtā-nē chākar-lā ākhyā kē, ' dhaj suḍ^{kā}
But by-the-father his-own servant-to was-said that, ' good clothes
 āṇā nē i-lā puṅ^{rā}wā; nē tih-nē hāthē vīṭī ghālō, nē
bring and this-to put-on; and on-his hand a-ring put, and
 khur-mē jōḍā puṅ^{rā}wā; nē āpu khāinē alaṅ kar^{jē},
on-feet shoes put; and we having-eaten merriment will-make,
 kasā-kē ō mōh-nā putas marī gayā astā, tō pāchhā jīw^{tā} hōnā;
because this my son having-died gone was, he again alive became;
 nē takāi gayēl, tē jadyā chhē. Nē hōyā-lā alaṅ wāy^{dā}.
and lost gone, he found is. And they merriment began.

The Naik'pi dialect of Surat is still more influenced by Marāṭhī than was the case with the language of the Naik'pīs of Rewakantha and the Panch Mahals. Thus, we not only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Marāṭhī oblique form. Thus, *dēśā-mā*, in the house. Another dative suffix is *dai*; thus, *māy'sā-dai*, to a man. The genitive and the conjunctive participle are formed as in Marāṭhī; thus, *paīsā-chā bhāg*, a share of the property; *uḍ'wūn*, having squandered; *karū-nē*, having done. Similarly also *mājā*, my; *tujā nāc*, thy name; *rahum*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the same change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also note forms such as *lāgin*, he began; *hōjin*, he became, etc. They correspond to forms ending in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOḌI.

NAIK'PI DIALECT.

(DISTRICT SURAT.)

Ek	māy'sā-dai	bēn	dikh'rēs	āsī.	Tē-mā-chē	dhāk'lē
A-certain	man-to	two	sons	were.	Them-in-of	by-the-younger
bāhās-dai	ākhi,	'bāhās,	mā-lā	paīsā-chā	mā-lā	bhāg dē.'
father-to	it-was-said,	'father,	me-to	money-of	me-to	share give.'
Nē	tēnē	paīsā	wāṭhū	ōpī.	Tē	thōḍā
And	by-him	money	having-divided	was-given.	Then	a-few
dhāk'lē	dikh'rēs	badhā	ēk'thā	karūnē	ḍūr-chē	dēs
by-the-younger	son	all	together	having-made	distance-of	country
gīā,	nē	tathai	mājā	karūnē	paīsē	uḍ'wūn
went,	and	there	pleasure	having-made	money	having-wasted
Nē	badhā	khār'chu	mēh'li	māgō	tō	dēsā-mā
And	all	having-spent	was-thrown	afterwards	that	country-in
dukāl	paḍin,	nē	tahā-lā	āp'dā	paḍaw	lāgin.
famine	fell,	and	him-to	distress	to-fall	began.
dēsā-chā	wat'nī-mā-chē	ēkā	hārī	rahum	lāgin.	Nē
country-of	natives-in-of	one	with	to-live	began.	And
khēt'rā-mā	bhōṇḍ	chārāw	daw'dī.	Tē	jē	sōṅ
field-in	swine	to-graze	it-was-sent.	Then	which	husks
āsī	tē-mā-thī	pōtā-chā	pēt	bharūū-chī	tyā-chī	mar'ji
were	those-in-from	himself-of	belly	filling-of	him-of	wish
						was,
						and

kōh^hnē ōpī nahi ; nē tōhō hōśiār hōijīn tahī tēṇē
by-anyone was-given not ; and he en-senses became then by-him
 ākhi jē, ‘ mājā bāpā-chē kalēk majurā-chē ghaṇē bhākar āhē ;
it-was-said that, ‘ my father-of many servants-of much bread is ;
 paṇ maī bhukē marat āhē. Maī ūṭhū-nē mājā bā-pāsē
but I by-hunger dying am. I having-arisen my father-to
 jāhī, - nē tahā-lā ākhī jē, “ maī par^mmēśarā-chē nē tujā
will-go, and him-to will-say that, “ by-me God-of and thine
 pāp karī āhē, nē ātā^ā tujā dikh^hras ākhū ghatai nahī ;
sin done is, and now thy son to-be-called is-proper not ;
 mā-lā tujā majurā-mā^ā-chē ēk majur gaṇ.”’ Nē tō ūṭhūnē
me-to thy servants-in-of one servant count.”’ And he having-arisen
 pōtā-chā bāp-sī gīā.
his-own father-to went.

MĀWOHĪ.

The Māwohīs or Mauchis are a Bhil tribe whose home is in the West Pimpalner and Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvits, and are mostly cultivators.

The Wārlis of Khandesh are said to speak a form of Māwohī. Compare Vol. vii. pp. 141 and ff.

The estimated number of speakers of the Māwohī dialect is 30,000.

AUTHORITY—

VARLEY, F. J.,—*A Short Hand-Book of the Mauchi and Patra Dialects*. Bombay Government Central Press, 1902.

Māwohī is a dialect of Gujarātī Bhilī of the same kind as Chōdhri, Dhōḍiā, Gāmtī, Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhil dialects. Thus, *bōhī*, a sister; *bōh*, sit; *kōī*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, *tōō*, and *tō*, thy; *tyāhā*, *tyāā*, and *tyā*, his; *ēhī*, *ahī*, and *ē*, I.

Vowels are very commonly nasalized. Thus, *kōī*, having done; *bōlē-hē*, he says; *ē-hē*, it comes.

An *r* is usually dropped between vowels; thus, *kōī*, having done; *mōū*, I may die; *dūu*, far; *bōhī*, i.e. *bhārī*, having filled.

S is replaced by *h*; thus, *dōhō*, ten; *bē vihi*, forty; *wohatī*, dwelling; *nāu*, run. Forms such as *paishō*, or *paishō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*; thus, *pōhō* or *pōhā*, a son; plural *pōhū* or *pōhē*. *ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms; thus, *jāyā*, they became; *lāgē*, they began. The plural of other masculine bases usually ends in *ē*; thus, *qōg-rē*, cattle; *quk-rē*, pigs; *māhē*, men. Strong feminine bases end in *ī*, plural *iā* or *iō*; thus, *pōhī*, a daughter; plural, *pōhiā* or *pōhiō*; *ghōḍī*, a mare; plural *ghōḍiā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son; *mauj-mā*, in merriment. Often, however, it is formed from the genitive; thus, *pōhiē*, of a daughter; *pōhiēl*, to a daughter; *ābōhōl*, to a father, etc. Occasionally we also find Marāṭhī forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl'ākhyā*, he said to his father. The suffix of the case of the agent is *ē*, *ē* or *hē*, *hē*; thus, *māhē*, by the man; *ābōhē pāngad dēni*, the father-by a-feast was-given.

The suffix of the dative is *n*, *l* or *lā*; thus, *ābōhōl*, to the father; *pōhāl*, to the son; *māhū-lā*, to a man; *pōy-rā-hān*, to the sons.

The ablative is formed by adding *nē*; thus, *rānā-māy-nē*, from in the fields.

The suffix of the genitive is *hō* or *ō*. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus

mā ābō-hā kōlā āw^atyā-hāl, to how many servants of my father's; *bhōg^awān-ē ihĩ*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā-mē*, in thy father's house; *pōhi-ē*, of a daughter.

The suffix of the locative is *mā*, *māy*, or *mē*; thus, *mulukhā-mā*, in the country; *rānā-māy*, in the fields; *gahā-mē*, in the house. *Mā* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind.

Pronouns.—The following are the personal pronouns:—

<i>ē</i> , <i>ēhĩ</i> , <i>ahĩ</i> , I.	<i>tũ</i> , thou.
<i>mayē</i> , by me.	<i>tuē</i> , by thee.
<i>māl</i> , to me.	<i>tul</i> , to thee.
<i>mā</i> , my.	<i>tōhō</i> , <i>tōō</i> , <i>tō</i> , thy.
<i>amhā</i> , <i>amā</i> , we.	<i>tumhā</i> , <i>tumā</i> , you.
<i>amhē</i> , <i>āmē</i> , our.	<i>tumhē</i> , <i>tumē</i> , your.

Demonstrative pronouns are *ō*, fem. *ih*, obl. *yā*, this; *tō*, fem. *tī*, obl. *tyā*, that; *tyā-hā*, *tyā*, his; *tyāē*, by him; *ēlō* or *ēp^alō*, that, etc. Similarly *jō*, who.

The interrogative pronouns are *kũ* or *kō*, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. <i>haũ</i> , <i>hũ</i> .	Plural, 1. <i>hējē</i> .
2. <i>hai</i> , <i>hē</i> .	2. <i>hētā</i> , etc.
3. <i>hai</i> , <i>hē</i> .	3. <i>hētā</i> , etc.

Or *hē*, *hai*, throughout. The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *mōũ*, I die, I may die; *rōhē*, thou livest; *ākhē*, he said; *mā sōdē*, or *sōdē-hē*, don't leave me.

The present tense of finite verbs is formed as follows:—

thōkũ-hũ, I strike; *thōkē-hē*, thou strikest, he strikes; plural *thōk^atā-hā* or *thōk^atē-hē*. In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes; and in the plural *jāhũ*, we go; *jāhā*, you go; *jāhā* or *jā*, they go.

The past tense is formed as in connected dialects by adding *yō* (*ō*), *nō*, *lō*, etc.; thus, *gōyō*, he went; *lāgē*, they began; *ēnā*, we came; *gunhō kōlō hai*, sin is done; *kāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc.

The ordinary future of *thōk^anō*, to beat, is,—

Singular, 1. <i>thōkihĩ</i> .	Plural, 1. <i>thōkũ</i> , <i>thōkuhũ</i> .
2. <i>thōkihī</i> .	2. <i>thōk^ahā</i> , <i>thōkī</i> .
3. <i>thōkī</i> .	3. <i>thōkihī</i> , <i>thōkī</i> .

Other forms are *dēĩ*, I shall give; *rōhĩ*, I shall be; *kōhũ*, we shall make. The form *kōrī*, I may be, seems to be miswritten for and identical with *rōhĩ*, I shall be.

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhil dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale. Mr. Simeox remarks that the native who prepared the texts for him has to some extent been influenced by Marāṭhī, the official language of the district. On the whole, however, the specimens are relatively free from any admixture. The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

MĀWCHĪ DIALECT.

(KHANDESH.)

SPECIMEN I.

(A. H. A. Simeox, Esq., 1902.)

Yōkā māhū-lā bēn pōhē lutē. Tyā-māy-nō wāhānō pōhō
A man-to two sons were. Them-among-from the-younger son
 ābōhō-lā ākhē, 'ābā, mā wāṭō jī jin'gi ē-hē ti māl
father-to says, 'father, my share what properly comes that to-me
dēja.' Pāchhē tyāē āpō jin'gi tyāhē wāṭi dēnēl.
gave. And by-him his-own property to-them having-decided was-given.
 Pāchhē dighā dīhī nāy jāyā tāw wāhānō āpō jin'gi ek-thāṭ
Then many days not became then the-younger his-own estate together
 kōṭi dighā dāu mulukhā-mā nīghī gōyō. Pāchhē tā
making a-far distant country-into having-started went. Then there
 tyāē mauj-mā rūhī hōggā pāṭā uḍāvi dēnā.
by him riotous-living-in having-lived all coins having-squandered were-given.
 Tyāē hōggā pāṭā khōrchā kōṭi dinā tāwā tyā
By-him all coins expense doing were-given that-time that
 mulukhā-mā jaharō kāl pōḍyō; pāchhē tyāhāl ḍḍ'chān pōḍ'wā
country-to a-mighty famine fell; and to-him difficulty to-fall
 lāḍl. An tō gayō an tyā wōhātī-māy-nō yōk asāmīl
began. And he went and that habitation-among-from one to-man
 mīlyō. Tyāē tyāhāl āpō khēti-māy ḍuk'rē chārā-luāṭi
joined. By-him to-him his-own field-into swine grazing-for
 dawādī dēnā. Dukar jō kōṇḍō khāyē tō tyāhāl jōḍatō,
having-sent was-given. Swine which hawks ate that to-him were-got.
 tō pēt bōhī khūtō; panō tyāhāl kōḍā māhō
then belly filling he-would-have-eaten; but to-him any by-man
 dēnō nāf. Pāchhē tyāl ḍkkal ēni tāwā tō bōlē-hē, 'mā
was-given not. Then to-him wisdom came that-time he says, 'my

ābōhā ihī kōlā āw^atyā-dhōr^akyā-hāl dighi pēt bōhī
father's near how-many ploughmen-herdmen-to much belly filling
 ghātā-bhākēhē jōdē-hē; an ē ihī bhukē mōū; ē ami
bread obtained-is; and I here with-hunger am-dying; I now
 uṭhīnē ābōhā pāī jāyē tyāhāl ākhihī, "ābōhō, ēhī tuhī an
arising father near going to-him will-say, "father, I with-you and
 bhōg^awān-ē ihī gunhō kōlō haī; ēhī āj-nē tōhō pōhō
God-of with sin don? have; I to-day-from your son
 dēkhāyō naī; māl ēk tōhō autyā-mā rakhī lē."'
seen am-not; me one your servants-among having-kept take."'
 Pāchhē tō uṭhyō anē ābōhō-ēsē ēnō. Abēhē tyāhāl
Then he arose and father-near came. By-the-father to-him
 dūu dēkhyā an tyāhāl kīv ēni an dhāwandi gōyō,
at-a-distance was-seen and to-him compassion came and running he-went,
 tyā gōdhi-māy bilagī pōdyō, an tyāhē pōhāl gulā dēnō.
his neck-on embracing fell, and by-him the-son-to a-kiss was-given.
 Pāchhē ābōhō-lā ākhē-hē, 'ābbā, miyē bhag^awān-ā pāp kōyēl, aju
Then father-to he-says, 'father, by-me God-of sin was-done, and
 tō-bi pāp kōyēl; ēhi tōhō pōhō dēkhāyō (śōbhāyō) naī.'
your-also sin was-done; I your son to-be-seen (to-become) am-not.'
 Panē ābōhō autyāhāl ākhē, 'hāri kud^atī lēi ijē tī
But the-father to-servants says, 'good a-robe having-taken come that
 tyāhā āng-mā ghālī dā; an hātā-māy yōk mundi, pāgā-mā mōchē
his body-on having-put give; and hands-on one ring, feet-on shoes
 ghālī dā; pāchhē āpē khāī-pīñ-nē maujā kōhū;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
 ēlō mā pōhō mōī gayōl, tō ami jiv^atō jāyō; mā pōhō
this my son having-died was-gone, he now alive became; my son
 tākāī gōyō, tō ami jadyō.' Hōgāhē mōjā kōtē
having-been-thrown-away went, he now is-found.' All merriment to-do
 lāgē.
 began.

Tyāhā mōthō pōhō rānā-māy hatō. Tō rānā-māy-nē niñghī
His elder son field-in was. He field-in-from starting.
 gōhā pāī ēnō an nāch^atē-hē an gīt gātē-hē
of-house near came and d ancing-are and song singing-are
 wātē wanāyō. Tyāhē āpē autyāl hāt kōin
on-the-way it-was-heard. By-him his-own to-servant calling having-made
 hōdē-hē, 'ēlā kāy gōrdi kōī rōhyā?' Tō tyāhāl ākhē, 'tō bahā
he-asks, 'these what noise making are?' He to-him says, 'thy brother
 ēnō-hō; an tō gō-hō hārō ēnō-hō tyā-māy tō ābōhē
come-has; and he to-house safe come-has therefore thy by-father

pāṅgāḍḍ dēni.' Tō ragawāyō an gāhā-mō nai jāy.
a-feast was-given.' He got-angry and house-in not would-go.
 Tyā-hāṭi tyā ābōhō biā yōn ō an tyāhā rāyō kōyā. Tō
Therefore his father out came and his entreaties were-made. He
 ābōhōl ākhyā, 'dōkh ābōhō, ṭhī tōhō olā diḥī chāk'ri kōī, an
to-father said, 'see father, I your these days service did, and
 tō hōbad kōḍhī mōdyā nahī; an mā hōb'ti mīji mauj
your words ever were-broken not; and my friends with merriment
 kōrā-hāṭī tuṭ māl olā diḥā-māy ek pāṭhaḍā bī nai
making-for by-thee to-me these days-in one kid even not
 dēnā; jyā pōhē tō jin'gi thayyō hāṭi nḍāvi
was-given; which by-son your properly women for having-wasted
 dinī tō ēnō tōlā-māy tyāhāl pāṅgāḍḍ dēni.' Pāchhō ābōhō
was-given he came that-in to-him a-feast was-given.' Then the-father
 tyāhāl ākhō, 'tū hōggā diḥī mā pāī rōhē; jō mā pāī
to-him said, 'thou all days my near art-living; what me with
 hāṭ tō hōggā tō-oh hāṭ; tō bahā mōī gōyō hatō, tō
is that all thine-alone is; thy brother having-died gone was, he
 ami jiv'to jāyō; ṭākāī gōyō hatō, tō ami jadyō;
again alive became; having-been-lost gone was, he again was-found;
 jyā-hāṭi āpō mauj kōr'ni hārī hatā."
this-for by-us merriment to-be-made good was."

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Yōka kār^abhārī hātō. Tō rānā-māy pāī bōy.
One village-headman there-was. He field-in water was-filling.

Tōlā-māy pāṭ dhōī mōgē yōnī. Tī mōgē kāy bōl^ati
Then channel holding a-crocodile came. That crocodile what speaking
lāgi, 'kār^abhārī, ahī gōṭh ākhu-hū, tī wanāī lijē.' Kār^abhārī
began, 'O-kār^abhārī, I a-story tell, that hearing take.' The-kār^abhārī
til ākhē, 'kāy ākhati-hī tī ākh.' Tī kāy ākhē, 'māl nōī-māy
to-her says, 'what telling-art that tell.' She what says, 'me river-into
pōchādī dē; tul ahī māsē dhōī dēī.' Tōlā-māy
having-conducted give; to-you I fishes catching will-give.' Then
kār^abhārē til ukhalī lidī, nōī-māy rēkāō
by-the-kār^abhārī her having-lifted she-was-taken, the-river-in on-the-sand
lāī gayō. Tō ākhē, 'tul rēkāō sōḍī dāū ?'
having-taken he-went. He says, 'thee on-the-sand having-left may-I-give ?'
Tī ākhē, 'māl pāyā-māy lāī chāl; īhi mā sōḍē.'
She says, 'me water-into having-taken go; here not leave.'

Tōlā-māy tō māṇḍī-ōlā pāyā-māy lāī gayō; kār^abhārī ākhē,
Then he thigh-deep water-into having-taken went; the-kār^abhārī says,
'īhi sōḍū.' Tī ākhē, 'māl īhi mā sōḍē-hē' kōm^arā-ōlā
'here I-may-leave.' She says, 'me here not thou-leavest' waist-deep
pāyā-māy lāī gōyā, āju til ākhē, 'īhī sōḍū ?' Tī
water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She
ākhē, 'īhi mā sōḍē.' Maṅ ghōgī-ōlā pāyā-māy lāī gōyā.
says, 'here not thou-leavest.' Then neck-deep water-into carrying went.

Pāsē tō kāy ākhē, 'īhi sōḍū ?' Tī ākhē, 'sōḍī-dē.'
And-then he what says, 'here may-I-leave ?' She says, 'leave.'

Tēhē sōḍī dēnī. Tī pāyā-māy talīl jāī
By-him having-left she-was-given. She water-into to-the-bottom going
bōṭhī, pāgāl dhōī lidā. Pāsē tā yōk bail chōṭā-chōṭā
sat, the-foot holding was-taken. Then there one ox grazing-grazing

pāyāō yannō. Tyāl kār̥bhāri ākhē, 'māl mōgō dhōī
on-water came. To-him the-kār̥bhāri says, 'to-me by-crocodile holding
 rākhyā; māl sōḍi dōwād.' Tō bail kāy ākhē, 'tū,
is-kept, me having-released cause-her-to-give.' The or what says, 'you,
 nhī nawā hatō tūw kāmāi kōi khādī; ami ahī nimbar
I young was then cultivation making did-eat; now I old
 hōi gōyā ami māl dān nāy chārō nāy; āī kāī
having-become went now to-me grain not grass not; I at-all
 sōḍū nāy.' Bail pāī piñō niñghī-gayō. Tōlā-māy
will-release not.' The-or water having-drunk went-away. In-the-meantime
 tyāja ghōḍō yēnhō; ghōḍāl 'kāy ākhē, 'māl mōgō dhōī
his horse came; to-the-horse what he-says, 'to-me by-a-crocodile holding
 rākhyā, sōḍavi dōjē.' Tō ghōḍō kāy ākhē, 'ahī
is-kept, having-caused-her-to-release-me give.' The horse what says, 'I
 nawā hatō tūw bōhī phirō; ahī dāyō jāyō māl ohōndī
young was then riding you-went-about; I old have-become to-me grain
 nāy chārō nāy, ahī kāi sōḍū nāy.' Pāsō gāy yani;
not grass not, I at-all will-release not.' Then a-cow came;
 tīl ākh'tā lāgyō, 'māl mōgō dōhyō.' Tī gāy kāy ākhē,
to-her saying he-began, 'to-me by-a-crocodile am-held.' That cow what says,
 'ahī kāy kōū? ahī nōbī luti tūw mā dudhī kādhi khādā;
'I what should-do? I young was then my milk drawing you-ate;
 ami dāī hōi gōi māl dān nāy charō nāy, ahī kāy
now old having-become I-went to-me grain not fodder not, I at-all
 sōḍū nāy.' Pāsō kōlhō ēnō; tyāl kār̥bhāri ākhē,
will-release not.' Then a-jackal came; to-him the-kār̥bhāri says,
 'kōlā bhāū, māl mōgō dhōī rākhyā, tū māl sōḍi-dē.'
'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve.'
 Pāsō kōlhā kāy ākhē, 'kār̥bhāri, tū gāṇḍō hay; tūl
Then the-jackal what says, 'O-kār̥bhāri, you a-fool are; to-you
 mōgō dhōyā nāy; tō hātā-māy dēngārō hay tō dhōyō.'
by-the-crocodile is-held not; your hand-in a-rod is that is-held.'
 Mōgē uṭhī pāg dēnō sōḍi an dēngārō
The-crocodile-by getting-up foot was-given having-let-loose and the-rod
 dhōī lidō. Tōlā-māy kār̥bhāri nhāi pōḍyō.
holding was-taken. In-the-meantime the-kār̥bhāri having-escaped fell.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

MALWONI DIALECT.

(DISTRICT KHANDESH.)

SPECIMEN III.

Ek mahāl bēn pōhā hatē. Tyā-mē-nō wāy'hānō pōhō ābāl
One to-man two sons were. Them-in-of the-younger son to-father
 akhē-hō, 'ābā, jō māl-pōy'chhō mā bhāgō i tō
says, 'father, what property-(and-)money my in-share comes that
māl dō.' Pāchhō ābāhō ēlā pōy'rāhān māl wāfi
to-me givē.' Then by-the-father those to-sons properly having-divided
dēnā. Pāchhō thōdyā dīhām wāy'hānō pōhō ēlō bādō māl
was-given. Then a-few in-days the-younger son that whole property
ēk'jō kōinō mul'khāl nigī gōyō, anō tihī jāinō
together having-made to-a-country having-gone went, and there having-gone
dām'rāyō ēlō bādō paisō khārōhī jākīō. Pāchhō
in-luxurious-living that whole money having-spent was-thrown. Then
ēlāyō ēlō bādō paisō khārōhī jākīō tōvō ēlā mul'khām
by-him that all money having-expended was-thrown then that in-country
mōjō kāl pōjō, tō-kōinō ēp'lāl mōthī ōkhō pōdā lāgiō.
a-great famine fell, therefore to-him great difficulty to-fall began.
Pāchhō ēlō pōhō ēlā-oh mul'khā-mē-nō ēk mahāhi jāinō
Then the son that-very country-in-of one to-gentleman having-gone
rōyō. Tiye'nō tyāl dōg'rō chārā āpō rānām dōw'dyō. Tōvō
lived. By-him him cattle to-graze his in-jungle was-sent. Then
hāw'jō jyū jhādā-chhāl khātō-hō ti khāinō tō āpō dēd
the-pigs what trees-(and-)husks eating-were that having-eaten he his belly
bōvī ēhō tyā mōnām vichār yanō; anō kūyō tyāl
should-be-filled so his in-mind a-thought came; and by-anybody to-him
kāi dēnō nāy. Tēn-pāchhō ēlō sud'wō yēinō ākhā
anything was-given not. Afterwards he on-senses having-come to-say
lāgyō, 'mā ābāhō kōlā āw'tyālān bhōr'pūr bhākē hēy, ān
began, 'my father's how-many to-servants sufficient bread is, and
āi bhukō mōhī. Āi u'hinō mā ābāhō jāhī an tyāl
I of-hunger die. I having-arisen my to-father will-go and to-him
ākhīlī, - "ābā, māyō dēw hōmōr ohhōjīnō tō hōmōr pāp
will-tell, "father, by-me God before having-forsaken of-thee before sin

kōyō hēy; āmī-pāhēñ tō pōhō ākhāñ āi wāj^{vi} nāy, tō ēk^{dā}
done is; henceforth thy son to-tell I fit am-not, thy one
 āw^{tyā} pōr^{mānē} māl thōw.” Tēn-pāchhē ēlā uṭhīnē āpē
servant like me keep.” Afterwards he having-arisen his-own
 ābāhī gōyō. Tōvē tō dur hē olām tyā ābōhō tyāl
to-father went. Then he a-far is meanwhile his father him
 hēinē rōḍā lāgyō, anē tīyē dauḍi jāinē tyā gōghīm
having-seen to-cry began, and by-him running having-gone his on-the-neck
 bīl^{gī} pōdyō anē tyā mukō lēdō. Pāchhē pōhē tyāl
embracing fell and his kiss was-taken. Then by-the-son to-him
 ākhyō, ‘ābā, dēw hōmōr tō hōmōr āi pāp kōyō hē,
it-was-said, ‘father, God before of-thee before (by-)me sin done is,
 anē āmī-pāhīnē tō pōhō ākhāha āi wāj^{vi} nāy hē.’ Pōñ
and henceforth thy son of-to-be-called I fit not am.’ But
 ābāyē āpē āw^{tyāl} ākhyō, ‘hārō khāy^{nō} āinē
by-the-father his-own to-servants it-was-told, ‘good to-eat having-brought
 yāl dā; anē yā āthām vīṭi, pāgām jōḍē gālā; pāchhē
to-this-one give; and his on-hand a-ring, on-the-feet shoes put; then
 āpā khāinē mōjā kōhū; kēhē-ki ō mā pōhō mōi
we having-eaten pleasure shall-make; because this my son having-died
 goyō āthō, tō phirīnē jīw^{tō} jāyō; anē dōw^{dī} gayō āthō, tō jōdyō
gone was, he again alive became; and lost gone was, he found
 hē.’ Tōvē ēlē mōjā kōrā lāgē.
is.’ Then they merriment to-do began.

NÖRI.

Nöri is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nöri dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nöri dialect is related to Barēl, the Bhili of Rajpipla, Pāwri and the Bhil dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of *a* as *ō*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *dōh*, ten; *māinū*, to strike; *mōḍ*, I die; *utā* and *hōtā*, were; *kō*, house; *kōḍḍō*, horse, etc. The nasal pronunciation is the same as in Barēl; thus, *hōnō*, *hōnu*, and *hōnū*, he. The cerebral *ḷ* is occasionally dropped; thus, *dōḍ*, eye. The same word also occurs in Rānī, and the intermediary link is the pronunciation of *ḷ* as *y*.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, *tāa bāh kōa-mē*, in thy father's house. The plural of strong masculine bases ends in *ā* and *ē*; thus, *chhuā*, sons; *kuḍē*, horses.

The commonest case suffixes are, dative *ō*; ablative *rōtā*; genitive *nō* or no suffix; locative *mā*, *māy*, *māhi*, and *mē*.

The usual personal pronouns are,—

<i>ḍi</i> , I.	<i>tū</i> , thou.	<i>hōnō</i> , <i>wō</i> , <i>tō</i> , <i>yō</i> , he.
<i>mā</i> , my.	<i>tā(ā)</i> , thy.	<i>(ti)yā</i> , his.
<i>amē</i> , we.	<i>tumē</i> , you.	<i>hōnā</i> , <i>tē</i> , they.
<i>māa</i> , our.	<i>tumāa</i> , your.	<i>tiyā</i> , their.

There are, however, several other forms. Thus *māh*, ho; *tiyā*, thy; *chhōā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows:—

Sing. 1. <i>hū</i> .	Plur. 1. <i>hōjē</i> .
2. <i>hōyō</i> .	2. <i>hōyā</i> .
3. <i>hōyō</i> , <i>hōē</i> .	3. <i>hōyā</i> .

The past tense is *hōtō*, plural *hōtā*, with many varieties.

With regard to the inflexion of finite verbs we may note that the *n*-suffix is often used both in the present and past tenses. Thus, *mānū*, I strike; *rōinū*, he is; *māinū*, (I) struck; *kāl paḍinō*, hunger arose. It is also used after the present participle. Thus, *jātnā*, we go. *Dēlnū*, was given, seems to contain a past participle passive *dēt*.

The usual suffix of the past tense is *yō*; thus, *gōyū*, plur. *gōyā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give; *bāndā*, bind; *mēhā*, put, *kānō*, put on.

The conjunctive participle ends in *i* to which *t* or *tē* is usually added. Thus, *khōi*, having spent; *kōit*, having done; *gug^aditē*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarātī Bhilī. Thus, *chārō*, in order to tend; *khāō*, to eat; *kōinū*, to make.

The form *gōy^anā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

NŌRĪ DIALECT.

(STATE ALI RAJPUR.)

SPECIMEN I.

Kōḍā māṭiyō bēn chhuā utā. E-kā-rōtē nānō chhuō hōniyō,
Some man-to two sons were. Them-from younger son said,
 ‘bāh, jō wāṭō, tū māhu āpē.’ Pāchhā thōḍā dihō-māhi
‘father, what share, that me give.’ Afterwards few days-in
 nānō chhuō badu tōlu kōit chhētū mulukh jātu-rōēnū.
the-younger son all together having-made far country(-to) going-was.
 Pōh tāh gōitū gāḍāi-mā mālē khōi tākya. Tahārū
And there went riotousness-in property squandering was-thrown. Then
 tāh baḍu kāl paḍinō, nabalā hōit gōyu. Tīvī tā
there big famine fell, distressed becoming he-went. Then there
 jātyē tiyā māṭi āyū pāwar rōyū. Tiyaḥ pāwarō huwar
going then man with servant lived. By-him the-servant swine
 chārō mōkanyu. Tahāru huwar chhuḍē khātu-tū tē chhuḍā
to-feed was-sent. Then swine husks eating-was those husks
 pāwar khātū-tū; pōh tiyā pāwarōh kōḍā khāō nā āpyō.
the-servant eating-was; but that to-servant by-anyone to-eat not was-given.
 Tiya pāchhē hud āyī, tahārū tū hōniyu, ‘māh bāh majuryā
That after sense came, then he said, ‘my father’s servants
 āwatā, tihō pōṭō pōit rōṭu mila-hē, pōh ōī phukō mōō.
come, to-them belly having-filled bread got-is, and I with-hunger die.
 Ōī uṭhit māh bāh balah jāhī pōh tiyaḥ kōhī, “bāh,
I arising my father near will-go and to-him will-say, “father,
 bhag^awān-jī-nē kōa-mā pōh ōī tiyā sām^anu bij^anu kām kōayū. Āmē
God-of house-in and I of-thee(?) before evil deed was-done. I
 tāa chhua kōō jōgu nā rōyu. Amō tū māhunē pāwarō dākhōl
your son to-say worthy not am. Now thou me servant like

rākha." Phirit uſhit māl bāl āyū gōyū. Tahārū chhētū
keep. Again arising he father near went. Then far
 hōtu, tō bāl dēkhit pād'yu, tiyā mōn-mā vichār āvit
was, then father seeing got, his mind-in reflection coming
 gōyu, pōh gug'diō gōyū tārū galā-māy tōit gua dētnū.
went, and running went his neck-on falling kiss was-given.
 Pāchhō māl bālō bōninū, 'bāl, bhag'wān-jī-nē kōa-mā pōh
Then he to-father said, 'father, God-of house-in and
 ōī tiyā sām'nu bij'nū kām kōayū. Amō tā chhuu kōō
I of-thee (f) before bad act was-done. I thy son to-say
 jōgu nāa rōyū. Pōh chhōā bāl pāw'rōh kōhyū, 'chhōā
worthy not am. But his father to-servants said, 'him
 kōatā nōgar'khō nētā āya; tiyā āk'dyō-māya mundi pōh gōdā-māya jābhādō
for cloth taking come; his finger-on ring and foot-on shoe
 kānō. Pōh hājō jāit wāchhaḍō nētā āw yāl wādā; amō
put. And good having-become calf taking come it kill; we
 khālū pōh amō rāji huit gōy'nā, kōltāl mā chhōō
will-eat and we merry having-become will-go, because my son
 mōit gōlnū, tō pāchhō jīwayū; pōh ſakāt gōyu, tō pāchhō
having-died went, he again revived; and lost went, he again
 jōdīnu. Rāji hōit gōy'nā tiwār wālat'nā.
was-found. Merry becoming to-go prepared began.

Tālū dāyarū chhōō khētō-mā utō. Khētō-mā-rōta nik'it kōa āviyū,
Then eldest son field-in was. Fields-in-from having-gone house came,
 tiyāl bājō wāj'tō nāch nāchat'nē ham'linū. Pāw'rō bōnāviyū,
by-him music playing dance dancing was-heard. A-servant called,
 'eyā kabā ihī kōatā?' Tiyā ihī kōhiyū, 'tā pāhiyu āvinū,
'that why here doing?' By-him here it-was-said, 'thy brother came,
 tahārū tāl bāl hāl miliyu tiyā-kōatā waḍu wāchhaḍu māinū.'
then thy father safe met therefore big calf was-killed.'
 Tahārū hōnū rihāinū pōh kōa-mā nāl' gōyu. Tahār tiyā
Then he got-angry and house-in not went. Then his
 bālū bāl'tu āvit ham'jān walinū. Tiyā bāl hīsāb
father outside coming to-entreat began. By-him father answer
 dēdu, 'tā mō ētō barahō chāk'ri kōai; jō tū
was-given, 'thy by-me so-many years service was-done; what thou
 guṭhī kōayā mō guṭhī kōai. Tahārū hōgā ari khūsi
word saidst by-me word was-done. Then friends with merry
 kōāwaliyā tū kadī māhunō gidlyō tōw nāl āpiyū. Pōh
to-make thou ever to-me a-kid even not was-given. But
 itō tāl māl dhan utō, tō uḍāḍī ṭākyō, wō
so-much thy property wealth was, that squandering was-thrown, that

ahī hawadāvit dēdho, tōa chhōa āvinū tiyā kōatā ēwadū
harlots (?) feeding was-given, thy son came his sake-for such
baḍu wāchhaḍu māinū.' Bāh chhōā kōyū, 'hōi mā chhuā,
big calf was-killed.' The-father to-son said, 'O my son,
tū mā-ārī ratajō, pōh māa takō pēsū tāa hōyē. Rājī
thou me-near livest, and my all money thine is. Merry
kōinū bēanū hōyē kā tāh pāhyū mōit gōitū, pāchhō
to-make good is because thy brother having-died had-gone, again
jīviyū; pōh takāt gōitū, pāchhō jōdiyū.'
revived; and lost had-gone, again was-found.'

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhilī. Bhil dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhil dialects are said to be spoken in the Nawsari Division, viz., Rānī, Chōdhri, Dhōḍiā, Gāmṭī, Kōnkanī, Kathōḍī, Kōṭali, Māwchī, Naikḍī, Wālvi, and Wārli. Only the first five of these dialects have been returned for the use of this Survey. Kōnkanī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭali and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhilī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārli have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The Wārli of Khandesh are said to speak a form of Mawchī, and the same is probably the case in Nawsari. Kathōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 130 and ff. No information is available about Wālvi. It is probably a form of Rānī.

The remaining dialects, Rānī, Chōdhri, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhils of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State :—

	Name of dialect.	Old estimates.	Census figures.
Chōdhri	.	86,258	14,721
Dhōḍiā	.	...	1,784
Gāmṭī	.	41,615	32,971
	Carried over	127,873	49,476

Name of district.	Old estimates.	Census figures.
Brought forward	127,873	49,476
Kathodi	.....	108
Kashadi	5,618	3,938
Kotah	.....	279
Mawohi	.....	267
Nalhi	.....	283
Raj	87,540	11,978
Wairi	.....	1,667
Wari	.....	512
TOTAL	231,026	68,503

RĀNĪ BHĪLĪ.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the *Rānī Mahāle*, i.e., forest districts, and comprises the Mahals of Mahuha, Vyara, Songhad, and the Wakal district of Velachha. One of the Bhīl dialects of that district is known as Rānī Bhīlī, and the number of speakers has been estimated for the use of this Survey at 87,540.

Rānī is a dialect connected on one side with Barēl, the Bhīlī of Rajpipla, Nōrī, Pāwri, etc., and, on the other, with Chōdhri, Gāmṭī, etc.

We find hard consonants substituted for soft aspirates and an *r* dropped between vowels as in Barēl and connected dialects. Thus, *kōḍō*, horse; *kō*, house; *pūta*, devil (Sanskrit *bhūta*).

An *h* is dropped as in the dialects just mentioned; thus, *atō*, was. A cerebral *ḷ* has been dropped as in Nōrī in *dōā*, eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, *bāh^akā*, of a father. It also occurs as the case of the agent; thus, *bāh^akā*, by the father. We also find forms such as *ā kōḍō kōtā waryō-hō āhāy*, that horse how-many years-of is? where the suffix of the genitive is *hō* as in Barēl and connected dialects.

The ablative suffix *dēkh* Rānī shares with Pāwri and other dialects.

Māā, my, and similar forms, correspond to Nōrī *māa*, Barēl *māhō*, Rajpipla Bhīlī *mā*, and so forth. The same forms are also used in Gāmṭī, etc.

The present tense of the verb substantive is *āhāy*; compare *āhē* in Rajpipla.

The present tense of *ṭhōk^anē*, to strike, is *ṭhōkū-hū*, I strike; *ṭhōkō-hō*, thou strikest; *ṭhōkē-hē*, he strikes; plural *ṭhōk^atā-hā*. Compare the Bhīlī of Rajpipla.

In the future we find forms such as *ṭhōk^ahī*, I shall strike; *ṭhōkuhū*, we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Rānī agrees with Chōdhri and the other Bhīl dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

RĀNĪ-BHĪL DIALECT.

(NAWSARI, BARODA STATE.)

Kōi-ēk	māhāā	bēn	pōy ^{rē}	āthē.	Tēhē-mē-dēkh	hānāē
Some-one	of-man	two	sons	were.	Them-in-from	by-the-younger
pōtāā	bāhākā-nē	ākhyū	kē,	‘bāhākā,	pūjīō-mā	bhāg āw ^{tō}
his-own	father-to	it-was-said	that,	‘father,	property-in	share coming
bhāg	mā-nē dē.	Tiānē	bāhākā	tī	pūjī	tīā-nē
share	me-to give.	His	by-father	that	property	them-to
						wāṭī
						having-divided

dēnē. Thōḍā dīhi vērā tīhā tō hānō pōy'rō bādū ēk'thā
was-given. A few days past then that younger son all together
 kōinē chhāṭā dēh-mē phirā-nē gōyō. Nē tīhī khuh mōjā
having-made distant country-in travel-to went. And there much pleasures
 kōā-mē pōtā pūjī uḍāvī dēdhi. Nē jīhā tō bādū
doing-in his-own wealth having-visited was-given. And when that all
 khar'chī jāk'yū, tīhā tīā dēh-mē mōḥo hukāṅō pōḍiō;
having-spent was-thrown-away, then that country-in great famine fell;
 nē tīā-nē dukh pōḍānē lāgyū. Nē tō jīnē tīā dēh-mē
and him-to distress fall-to began. And he having-gone that country-in
 wāl'nārā-mā-dēkh ēk-nē tīā rēyō. Nē tīā tīā-nē khētām huw'rē
residents-in-from one-of there lived. And by-him him-to in-field sowing
 chārānē mōk'nyū. Nē jō chhōḍē huw'rē khāt'nē, tēh-mē tīā
to-graze was-sent. And which huts sowing were-calling, that-in he
 pōtā ḍēḍ rāji rēinē bhōw'tō, pēn kōḍāo tīā-nē
his-own belly glad having-become would-have-filled, but by-anyone him-to
 āpyū nāl. Nē jīhā tīā-nē akal ālī tīhā tīā ākhyū
was-given not. And when him-to sense came then him-by it-was-said
 kē, 'māā bah'kā kōtā kāmārā-nō jōjīō tīā kōtā pēn
that, 'my of-father how-many servants-to it-is-required that than even
 jāthū khānē milā-hē, anē āhī āi phukē mōḥō. Āī ut'hinē
more to-eat obtained-is, and here I by-hunger am-dying. I having-arisen
 māā bahāka pāhī jai, nē tīā-nē ākhilī kē, "bah'kā, māyō
my father near will-go, and him-to will-say that, "father, by-me
 jagam āgāḍī, nē tūā āgāḍī pāp kōyū-a, nē āmī āi āpō pōy'rō
arisen before, and of-thee before sin done-is, and now I your son
 ākhāy ēhōḍō nāl; mā-nē āpō kāmārā-mē-dēkh ēkā-j ēhōḍō
may-be-called such am-not; me-to your servants-in-from one-even such
 pōḥō." Nē tō ut'hinē pōtāā bah'kā pāhī gōyō.
count." And he having-arisen his-own father near went.

CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

Surat	35,000
Nawsari	86,258
TOTAL	<u>121,258</u>

The Chōdhrī dialect in most characteristics agrees with Gujarātī Bhīlī. In some points, however, it differs and approaches Marāṭhī on one side and Kbāndēśī on the other.

The short *a* is often pronounced as an open *ō*; thus, *pōr^amēhar*, God; *hōglō*, all; *kōrī-nē*, having made.

L commonly becomes *n*, and the cerebral *l* is always changed to *l*; thus, *nōw^adō*, iron; *nēdhō*, taken; *chān*, go; *kāl*, famine; *qōlō*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *khkhōr*, house; *chkhāḍ*, tree; *fhōg^awān*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of *j* occurs in *thōk^achyō*, struck; *āp^achyō*, given, and similar forms of the past tense. Compare forms such as *pad^ajyō*, he fell, in the Bhīlī of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phuhulāi*, having died (compare Gujarātī *bhul^awā*, to err); *hāruhu*, Gujarātī *sārū*, for the sake of; *ātō* and *ātōhō*, a father; *dīkrō* and *dīkrōhō*, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in *ē*; thus, *mān^ahē*, men; *hēng^adē*, husks. Strong feminine bases form their plural regularly; thus, *dīkrēhē*, daughters; *khōḍiē*, mares.

The genitive suffix is *nō* (or *ṇō*), but occasionally *hō* is used instead; thus, *māārē kākāhē dīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *dīkrihē-ṇē*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pōtī-kō*, his own, in *pōtī-kā khētā-mā*, into his own field; *māārē*, my; *āmē*, we; *tumē*, you, etc.

The verb substantive has the same form in the singular and in the plural, *viz.*, first person *hām* (or *ām*), second and third persons *hā* (or *ā*). The corresponding past tense is *hut^anō* or *hōt^anō*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōk^atōm* (or *thōk^atō-ām*), I strike; *thōk^atā-hā*, you, they, strike.

The past tense ends in *yō*, *ō*, *chyō*, and *nō*; thus, *gō* and *ganō*, he went; *mōkinyō*, he was sent; *ḥōk'chyō*, he was struck; *man hōica*, his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle; thus, *jāt'nō*, going.

The future of *ḥōk'ica*, to strike, is,

Singular, 1. *ḥōkikhī*.

2. *ḥōkēhē*.

3. *ḥōkii*.

Plural, 1. *ḥōkukhū*.

2. *ḥōk'hā*.

3. *ḥōkii*.

Another form of the future ends in *icānō*, plural *icānā*; thus, *mār'icānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhri dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

CHŌDHRI DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ek māp'hā-nō bē ḍikh'rā hōt'nā. Nō tiā-mā-nā nān'nāhō pōti-kā
One man-to two sons were. And them-in-of the-younger-by his-own
 ātāhā-nō kay kā, 'ātāhā, pōihā mārō bhāg-nā mu-nē āp.' Tīē
father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him
 pōti-kō dhan tyāhā-nō vēchī āpyō. Nō thōḍā diādā puṭhī tō
his-own money them-to having-divided was-given. And a-few days after that
 nān'nōhō ḍikh'rō badō ēk'thō karinō ohhētō dēhē-mā phār'nō gō.
younger son all together having-made a-distant country-in to-travel went.
 Nō tīē mōj-majā-mā pōti-kā pōihā ūḍāvī nākhyā. Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And
 jyār tō badō khar'ohī nākhyā, tyār tyā dēhē-mā jab'rō
when that all having-spent was-thrown-away, then that country-in a-strong
 kāl paḍyō, nē tyā-nē āp'dā paḍ'nē nāgi. Nō tō jāinē tyā
famine fell, and him-to distress to-fall began. And he having-gone that
 dēhē-mā-nā ēkāhē-īyē rayō. Nō tīē tyā-nē pōtānā khētā-mā phadē
country-in-of of-one-there lived. And by-him him-to his-own field-in swine
 ohār'nē mōk'nyō. Nō jyō chhab'dō phadē khāt'nē tyā-mā-thō
to-graze was-sent. And which hawks the-swine ate them-in-from
 tīē pōtānō būkō rāji ōvinē bharyō-hōvē, pēn ēkāde
by-him his-own belly glad having-become filled-would-have-been, but by-anyone
 tyā-nē āpya nāi.
him-to was-given not.

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-māṅ bōk^adē chāryā-kar^atnō. Tiē ēk dīhī ramāt-māṅ ām^athī
One boy the-forest-in goats was-grazing. By-him one day play-in useless
 juṭhī hāk mārī kā 'palō wāgh āwō, rā daḍō, rā daḍō.' Otrā-māṅ
false a-cry was-made that 'that tiger came, O run, O run.' In-the-meantime
 āhē-pāhē khēti-wālā hohē tē daḍī āwā nē hēryō tō wāgh kāi
all-round cultivators there-were they running came and saw then tiger at-all
 mīlē nī, nē palō pōhō hāmō tēnē fhaṇī hērīnē hahanē
was-found not, and that boy on-the-contrary them towards looking laughing
 maṇḍī-gō. Palā bachārā naj^awāi goā nē man-māṅ kḥhaṇō dukh
commenced. Those poor(men) being-ashamed went and in-the-mind much pain
 nāgō. Puṭhī bijī wakh^atē hāchē-hāchō wāgh āwō. Tiār palē pōhē
was-felt. Afterwards second time-at in-reality tiger came. Then by-that boy
 kḥhābrāinē hāk mārī kā, 'ō wāgh āwō, rā wāgh āwō.' Fon palā
being-confounded cry was-raised that, 'O tiger came, O tiger came.' But those
 khēti-nā māṇ^ahāē yāṇē wāt hāchī mānī kāi nī. Tēthī tiē
fields-of by-men this story true was-believed at-all not. Therefore by-that
 wāghē yāṇē katrēk bōk^adē mārī nākh^achē.
tiger his several goats having-killed were-thrown.

Tiār hērā kā palē pōhē juṭhō bōnīnē khēti-wālā-nē ṭhagīā
Then see that by-that boy false having-spoken the-cultivators-to cheated
 nī hōtā tō yāṇē atrō badhō bagāḍ hōtō nī.
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

CHODHRI DIALECT.

(SURAT DISTRICT.)

SPECIMEN III.

- A. Tū kāsō ganō rā ?
Thou where nearest eh ?
- B. Hāy hātā mā ganō.
I market-in had-gone.
- A. Hātā-mā-tha kāblā nāwō ?
Market-in-from what was-brought ?
- B. Tī-tha balja nāwō.
There-from bullock was-brought.
- A. Balja kawḍa hā ?
Bullock how-old is ?
- B. Pāch warhā-nā hā.
Five years-of is.
- A. Hārā kākḥ-nē nāwō ?
Eh for-what was-it-brought ?
- B. Khēti kannē.
Cultivation for-doing.
- A. Bija balja hā kā ?
Another bullock is what ?
- B. Bija balja kuḍi-mā hā.
Another bullock stable-in is.
- A. Tōōrē pāhi katrō ḍōbō hā ?
Thy near how-many cattle are ?
- B. Hāmī mārē pāhi bē baljē, bē phēhḍē, bē gāwḍē hā.
At-present of-me near two bullocks, two buffaloes, two cois are.
- A. Tōōrē khētē katrō hā ?
Thy lands how-much are ?
- B. Vihī viṅḡ.
Twenty bighās.
- A. Tōōrē katrā dāpā pākḥā hā ?
Thy how-much corn grown is ?
- B. Tin vihī hārā.
Three score hārā.

- A. Tōōrē katrā rupiā phar^awā-ṇā hā ?
Thy how-many rupees paying-of are ?
- B. Bē vihi na pāch rupiā phar^atōm.
Two twenty and five rupees I-pay.
- A. Tōōrē kāi karāj hā kā ?
Thy any debt is what ?
- B. Māarē bē vihi na daha rupiā karāj hā.
My two twenty and ten rupees debt is.
- A. Tū kiār karāj wāl^ahē ?
Thou when debt wilt-pay-off ?
- B. Hōlyē pīthi.
Holi-festival after.
- A. Hāmī kēhē nī ?
Now why not ?
- B. Āju māl nāt vēchāyō.
Still the-goods is-not sold.
- A. Tōōrē pāhi māl katrō hā ?
Thy near goods how-much is ?
- B. Māarē pāhi bē vihi na daha hārā hā.
My near two twenty and ten hārās are.
- A. Tū warhā-mā katrā hārā khātō-hā ?
Thou year-in how-many hārās eatest ?
- B. Daha na pāch hārā.
Ten and five hārās.
- A. Tōōrē katrā dikhrahā hā ?
Thy how-many sons are ?
- B. Tīn dikhrahā.
Three sons.
- A. Tōōrē katri dikhrehē hā ?
Thy how-many daughters are ?
- B. Bē.
Two.
- B. Tōōrē jēthō dikhrohō kāsē pannāyō hā ?
Thy eldest son with-whom married is ?
- B. Āmbā-si.
Āmbā-with.
- A. Tō katrā warhā-ṇō hā ?
He how-many years-of is ?
- B. Vihi na tīn.
Twenty and three.
- A. Tōōrē bījō dikhrohō katrā warhā-ṇō hā ?
Thy second son how-many years-of are ?

B. Vihi.

Twenty.

A. Tō pannāy'nō hā kā ?

He married is what?

B. Kāinī, nāt pannāyō.

No, is-not married.

FREE TRANSLATION OF THE FOREGOING.

A. Where have you been?

B. To the market.

A. What have you bought there?

B. A bullock.

A. How old is the bullock?

B. Five years.

A. Well, why did you buy it?

B. For farming purposes.

A. Have you got another bullock?

B. Yes, in the stable.

A. How much cattle do you possess?

B. At present I have two bullocks, two buffaloes, and two cows.

A. How large are your fields?

B. Twenty bighas.

A. How much corn do you grow?

B. Sixty hārās.¹

A. How many rupees do you pay in rent?

B. Forty-five rupees.

A. Have you any debts?

B. Yes, fifty rupees.

A. When will you pay it off?

B. After the Holi.

A. Why not now?

B. I cannot yet sell the produce of my farm.

A. How much have you to sell?

B. Fifty hārās.

A. How many hārās do you want for yourself in a year?

B. Fifteen hārās.

A. How many sons have you?

B. Three sons.

A. And how many daughters?

B. Two.

A. With whom is your eldest son married?

B. With Ambā.

¹ A hārā = 7 maunds.

A. How old is he ?

B. Twenty-three.

A. How old is your second son ?

B. Twenty.

A. Is he married.

B. No, he is not married.

GĀM'ĀṬĪ OR GĀMAṬ'ĀḌĪ.

The Gām'āṣ or Gām'āṣ are another aboriginal tribe living in the same localities as the Chōdhra. The estimated numbers of speakers are as follows:—

Surat	.	.	.	.	.	.	.	.	.	.	.	7,100
Nawari	.	.	.	.	.	.	.	.	.	.	.	41,615
TOTAL												48,715

Gām'āṣ is closely related to Chōdhri. The hardening of soft aspirates, however, does not seem to occur. Compare *dhāg*, share; *dhōḍḍ*, swine. *L* is not regularly changed to *n*; thus, *lāḱḱī*, stick; *lā*, take. *R* between vowels is often dropped, thus, *kōinē*, having done; *mōḍā-hū*, I am dying; *dhū*, far.

The inflexion of nouns is the same as in Chōdhri. The suffix of 'the dative is, however, *l* where Chōdhri has *ḱē*; thus, *dhōḍāhl*, to the father. The usual suffix of the ablative is *ḱē*; thus, *tā-māy-rē*, from among them.

'My,' is *mā* or *māḍ*; 'thy' *tā* or *tāḍ*, as in Rāṣṭ.

The present tense of the verb substantive is,

Singular, 1. *hētaū*, *hū*.

2. *hētō*, *hā*, *hō*.

3. *hēy*, *hē*.

Plural, 1. *hējyē*.

2. *hētā*, *hā*, *hē*.

3. *hētā*, *hā*, *hē*.

The past tense is *āḍ*, plural *āḍā*.

The present tense of finite verbs is formed as in Chōdhri. We also find forms such as *ṣhōḱḱā-hū*, I strike; *tō jā-hē*, he goes; *tō ṣhōḱḱē-hē*, he strikes; *amā ṣhōḱḱē-hē*, we strike. Note also *tō ṣhōḱḱi*, he will strike; *amā ṣhōḱḱi-hē* or *ṣhōḱḱā-hū*, we will strike, and so on.

There are no instances of the suffix *chō* in the past tense.

Note also forms such as *muḱḱā*, break ye; *paḱḱā*, to fall; *morḱḱ*, to die; *chārā*, in order to tend, etc.

In most particulars, however, Gām'āṣ agrees with Chōdhri, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawari.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

GĀM'ĀṬĪ OR GĀMAṬ'ĀḌĪ DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN I.

Ek	māhāl	ben	pōhā	ātā,	nō	tā-māy-rō	wāy'hānō	pōhō
A-certain	to-man	two	sons	were,	and	them-in-of	by-the-younger	son
ābbābāl	ākhyḱ,	'ābbā,	paihā-ṣakā-māhī-nō	mā	bhāg	mān	wāṭi	
to-father	it-was-said,	'father,	wealth-in-of	my	share	to-me	dividing	

dē.' Nē tyē tyāhāl paihō-takō wāṭi dēnō. Thōḍā dīhā-māi
give.' And by-him to-him wealth dividing was-given. A-few days-in
 wāy'hānō pōhō badhō ēk'thō koinē dīgē chhētē jātō
the-younger son all together having-made at-a-great distance going
 roiyō. Nē tā nāch'wā kud'wā-mā badhā paihā khar'chī tākiā.
lived. And there dancing jumping-in all money having-spent was-thrown.
 Ehē koinē badhā paihā uḍāvī dēnā. . Tavē pāchh
Thus having-done all money having-squandered was-given. Then afterwards
 tyā dēh-māi kāl paḍiō. Nē tyāl tān paḍā lāgi. Tēhē
that country-in famine fell. And to-him want to-fall began. That
 koinē tyā dēh-māi-nā ēk'tā tyāi jāinē raiō. Tē māhē
having-done that country-in-of of-one near having-gone he-lived. That by-man
 rānā-māi bhōḍ'hāl chārā daw'dyō. Bhōḍ'hē hīngō khātē ātē
forest-in to-swine to-graze he-was-sent. The-swine husks eating were
 tā-māy-rē tyā pēt bhar-nī mar'ji ātē; paṇ kiḍē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
 nāi. Tavē tyāl bhān yēnō. Tavē tyē ākhyō kā, 'mā
not. Then to-him sense came. Then by-him it-was-said that, 'my
 ābb'hātā ḍigā kamār'hāl bhākhō mil'ti hē, nē hāi-tē bhukhē
father-near many to-servants breads obtained is, and I with-hunger
 motā hū. Hāi uṭhīnē mā ābbā-pāhē jāhī nē tyāl ākhīhī
dying am. I having-got-up my father-near will-go and to-him will-say
 kā, "ābbā, māiē Par'mēharā hāmū nē tō hāmū pāp koiēl,
that, "father, by-me God before and thee before sin was-committed,
 nē āmī tā pōhō kawāwā jēwō nāi. Ta kamār'hā rōkō tū
and now thy son to-be-called such I-am-not. Thy servants like thou
 mān gaṇ." 'Pāchh tē uṭhīnē ābbā-pāi giyō; nē tyā ābb'hē
me count." 'Then he having-arisen father-near went; and his by-father
 dīgē chhētē-rē tyāl dēkhyō nē tyāl māyā yēnī nē dhāmdinē
much distance-from for-him he-was-seen and to-him affection came and running
 tyāl vil'gi paḍyō, nē tyāl gulā dēnā. Tyē pōhē
to-him having-embraced fell, and to-him kisses were-given. That by-boy
 ākhyō, 'ābbā, māiē Par'mēharā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin

ô mā pōhō moi giēl, ta pāchhō jiv'tō jāi-hō; nō (ākāi giēl,
this my son dead gone, he again alice become-is; and lost gone,
 ta pāchhō jady-hō.' Tyā badhā majhā karñ lāgiā.
he again found-is.' They all merriment to-make began.

Tyā mōlō pōhō rānā-māi ātō. Tō yēnō nō go pāi yēnō
His elder son forest-in was. He came and house near coming
 tū gīt ākh'ā wānāyā, nō nāch'tā wānāyā. Tyō ēk
there song being-sung heard, and dancing heard. By-him one
 hāi'hāi hādīnē ākhyō kā, 'ī kāi hei?' Tyō
to-servant having-called it-years-said that, 'this what is?' By-him

ākhyō, 'ta h'hā yēn'lō hei nō tā ābhō ēk jab'ri
it-was-answered, 'thy brother come is and thy by-father one big
 u jāi koi hī. Kēhēkā, tyāl jōh'dō ātō toh'dō pāchhō mīli-hō,
feast done is. Because, him as (he-)was such again got-is.'

Tū khij'wālo nō go-mē yēni khufi nāi ātō. Tyā ābhō
He got-angry and house-in coming-of wish not was. His by-father

tyāl ham'jadyō. Bāki tyō ābhāl ākhyō kā, "nā
to-him was-explained. But by-him to-father was-said that, 'so-many

warhē jāiē tā chāk'ri kor'tō hāi, tā ākh'lō pāchhā phēr'vīhā
years have-gone thy service doing am, thy order back turned

nāi, bāki mā dustar'hāi majā karñ ēk bōk'dō pap dēn'hā
not, still my with-friends merriment to-make one goal even was-given

nāi; nō ô tā pōhō hāri hāri theihē ahāri reind pailā
not; and this thy son good good women with having-lived money

uqāri dēnā, tyāl mōi u jāi koi.' Tāvō
having-squandered were-given, to-him a-big feast was-done.' Then

ābhō ākhyō kā, 'bēā, tū rōj mās-rō hei nō badhō
by-the-father it-was-said that, 'son, thou daily me-to art and 'all

tōj hei. Apō majhā karñ jōjō; kēhēkā, ô tā b'hā
thine-only is. He merriment make is-proper; because, this thy brother

moi giēl, tō pāchhō jiv'tō jāi-hō; nō (ākāi giēl, tō pāchhō
dead gone, he again alice become-is; and lost gone, he again

jady-hō.
found-is.'

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

GĀMṬĪ OR GĀMATḌĪ DIALECT.

(NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk dōhā chār pōhē ātē. Bākī tyā-māi barābar hōph nāi
One of-old-man four sons were. But them-in equal harmony not
 ātō. Jōvē tō mōrō padyō, tōvē tyē tyā pāh^ahāl pāhi hādīnē
was. When he to-die fell, then by-him those to-sons near having-called
 bōhōtā kōyā, nē pāt^aliyē lāk^aḍihē ēk bāāli āāḍīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one
 yōk jāāl ākhyō kā, 'i bāāli tumā mudā.' Bākī kādā-thī
one to-individual it-was-said that, 'this bundle you break.' But anyone-by
 tī muṭī nāi. Pāchhē tyē dōhē ākhyō kā, 'āmī ēlī
it was-broken not. Afterwards by-that old-man it-was-said that, 'now this
 bāāli chhōḍī ṭākā, nē yōk yōk jāāl yōk yōk lāk^aḍī laīnē
bundle having-untied throw, and one one individual one one stick having-taken
 mudā.' Ōh^aḍā kōōyā tōvē hōḍ-dēhē muṭī guī. Tyā pāh^ahāl nawāi
break.' Thus (it)-was-done then easily broken went. Those to-sons wonder
 lāgi, nē ābāhāl ēhē kōō-nā kārāṇ puchhyā. Tōvē tyē
felt, and to-father in-this-way to-do-of reason was-asked. Then by-him
 ākhyō kā, 'ēlio badiō lāk^aḍiō yōk^athyō ātīō, tōvē ēlihē-māi jōr
it-was-said that, 'these all sticks together were, then these-in strength
 ḍigō ātā, tēhē tumāhāl hōg^alī bāāli muṭē nāi. Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not. When one
 yōk lāk^aḍī judī pāḍī tōvē tī hōḍ-dēhē muṭī guī. Ehē
one stick separate was-caused-to-fall then it easily broken went. Thus
 tumā hārō hōph rākhiṇē rahā, tō tumāhāl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not
 dēy, nē tumēē dīhi sukh-māi jāi; nē tumā julāinē
may-give, and of-you days happiness-in may-go; and you having-quarrelled
 judā pōḍ^ahā, tō tumā yōk yōk lāk^aḍīē-gāē nōb^alā ōvī jāhā.
separate will-fall, then you one one stick-like weak having-become will-go.'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick apiece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *lhar-jāh*, learn (imperative); *kar-jāh*, do (imperative); *māgēh*, thou mayest ask.

The following is the present tense of the verb *baḍaḥ'icū* (Imperative *baḍāw*), to beat.

Sing.	Plur.
1. <i>baḍ'ecī.</i>	<i>baḍ'icū.</i>
2. <i>baḍ'ecī.</i>	<i>baḍ'icī.</i>
3. <i>baḍ'ecī.</i>	<i>baḍ'ecī.</i>

The present definite is formed from the present participle. Thus, *tu baḍaḥ'elā* or *baḍ'ecīlā*, thou strikest; *ami baḍaḥ'itā*, we strike; *tumi baḍaḥ'itā*, you strike. The verb substantive is added in order to form a present definite; thus, *mē marēlāy*, I am dying.

The form *baḍaḥ'elā* or *baḍ'ecīlā*, striking, corresponds to Marāṭhī forms such as *mārit*, striking. It will be seen that the plural is formed from a participle *baḍaḥ'itā*, which corresponds to Marāṭhī *mārat*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *mē karēl-āhē*, I do; *hami mārūt-āhū*, we strike. Such forms look like a compromise between the Gujarātī and Marāṭhī forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding *haṭō* (not *atō*), etc., to the present participle. The initial *h* is combined with the final *t* of the present participle into one letter, *th* (4). Thus, *mē baḍ'ecīlhaṭō*, or *mē baḍ'ecīlhaṭō*, I was striking.

The future of *baḍaḥ'icū* or *baḍ'icū*, to strike, is formed as follows :—

Sing.	Plur.
1. <i>baḍ'itī, baḍ'ecī.</i>	<i>baḍ'itū, baḍ'icū.</i>
2. <i>baḍ'itī, baḍ'ecī.</i>	<i>baḍ'itī, baḍ'icū.</i>
3. <i>baḍ'itī, baḍ'ecī.</i>	<i>baḍ'itī, baḍ'ecī.</i>

Besides this, we also find forms such as *ākhīh*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *nō*, *ō* (*yō*), or *elō*. Thus, *paḍ'nō*, he fell; *gō*, he went; *gōā* or *guā*, they went; *mē baḍ'iyō*, I struck; *tēḡē baḍ'icō* or *baḍ'ecīlō*, they struck. Note forms such as *āikhā*, for *ākhyā*, it was said. Such also occur in the Gujarātī of Surat.

'I have struck' is *mē baḍ'icō-āhē*. Or *ci* or *bi* may be added to the past participle, as in *kadhēlā-bi*, they have been made.

Amongst irregular past participles, we can quote *dēdhēlō*, given; *kadhēlō*, done; and *gō*, gone.

Verbal nouns, such as *karū*, to do; *chārū-lāg*, in order to tend, point to the influence of Marāṭhī. Besides we also find forms such as *baḍaḥ'icū* or *baḍ'icū*, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

DHŌDĪA DIALECT.

(DISTRICT SURAT.)

SPECIMEN I.

Kuṇī-ek māṇ^ahāē bē pōhā atā. Tyā-mā āy^atē pōhē bāh
A-certain to-man two sons were. Them-among by-the-younger son father
 āgaḷ āikhā, 'bāhā, jē mīl^akat māṇē bhāg āvē tī mā
to it-was-said, 'father, what property to-my share comes that me
 dē.' Tēṇē jāt^anī mīl^akat-nā bhāg pādī dēdhā. Ghaṇā
give.' By-him his-own property-of shares having-caused-to-fall were-given. Many
 dīh unā nāhī ulā-mā^a badhā^a ōkathā^a karī dēdhā^a nē
days passed not that-much-in all together having-made was-given and
 āghē muluk-mā^a phīrū gō, nē tā^a chhutā-hāthē pōlēō
a-far country-into to-journey he-went, and there riotousness-with his-own
 badhō pailhō udādī lāikhō.¹ Jyār tō badhā^a kharchī
all pice having-squandered was-thrown. When he entirely having-expended
 rah^anō, tyār tiā muluk-mā^a bhārē dukāl paḍ^anō, nē tiyā tān
remained, then that country-in a-mighty famine fell, and to-him want
 paḍū lāgi. Tō gō nē tiā gām-nā ēk hērī māṇ^ahāē tā^a
to-fall began. He went and that village-of one citizen to-man near
 ranō. Tēṇē tāṇē khēt^arā-mā^a bhōṇḍē chārū-lāg daw^adyō. Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
 chhālē^a bhōṇḍē khāyathatē tē khāinē tāṇā pēt bhar^atā,
husks swine eating-were that having-eaten his-own belly he-would-have-filled,
 tē pun tiā kōṇē dēdhē nāhī. Jyār tiā bhān āw^anā
that even him by-anyone was-given not. When to-him senses came-
 tyār tī āikhā, 'māṇē bāh-nā badhā^a hālīā khāw^anā jaḍētāy,
then he said, 'my father-of all hired-servants to-eat is-got,
 nē^a wāw^alī karētāy, nē mē^a bhukhē marētāy. Mē^a ūthī māṇē
and saving they-do, and I with-hunger am-dying. I will-rise my
 bāh-nē tā^a jāī, nē ākhī, "bāhā, mē^a tuṇā nē
father-of near will-go, and will-say, "father, by-me thy and
 Par^amēharā pāp kadhā āy, mē^a tuṇō pōhō ākh^awāḍu-nō kām^anō nāhī;
of-God sin done is, I thy son to-be-called worthy am-not ;
 mā tuṇā hālīā kānī rākh." Ti ūth^anō nē bāh-nē pāhē gō.
me thy hired-servant like keep." He arose and father-of near went.

¹ Gujarātī nākhyo.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

DHILI OR DHILOPI.

DHŌPIA DIALECT.

(DISTRICT SURAT.)

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHŌPIA
DEBTOR, AND HIS EDUCATED SON.

Dew-chand. Alao, Kik'la Bhikkhāriā.

Dew-chand. Hullo, Kik'la Bhikkhāriā.

Kik'la. Kup-ā, rā?

Kik'la. Ifho-to-(t), O?

D. O tē mē, tūpō hēt Dew-chand. Bār ughāq nō

D. This verily I, thy banker Dew-chand. Door open and

bābēr aw.
outside come.

K. Kup? Hēt ka? Ahē, ka kām paq'nē kā

K. Ifho? Banker (t-t) Ah, what business sell that

ulā rāl-nō tuwā āw'nā paq'nē?

at-so-much night-of to-thee coming sell?

D. Chāl, mānā māg'nā rupiyā nō viyāj dē.

D. Come, my owed rupees and interest give.

K. Tē kahā rupiyā tū māgō?

K. Those what rupees thou demandest?

D. Ayāk,¹ chālīh rupiyā tuwā bal dēwāy'qō tānā;

D. Hear, forty rupees to-thee bullock was-caused-to-be-given of-that;

nō rupiyā hēt tūpō bhāwā pannāwū lāg dēdhelā tē; nō

and rupees sixty thy brother to-marry for were-given those; and

rupiyā vīh tuwā khāw'tiā dēdhelā tē; ē badhā

rupees twenty to-thee for-subsistence were-given those; these all

mīlīnē rupiyā dōdh-hō lāw.

having-been-united rupees one-and-a-half-hundred bring.

K. Mē tuwā māgō khēt'rā-mā-thi tīn hārā bhāt dēdhelā;

K. By-me to-thee my fields-in-from three hārās rice were-given;

tē kē guā?

those where gone?

¹ The Marāṭhi aīk.

D. Tāṇā rupiyā chālīḥ viyājā-mā gainā ; tō kharā.

D. *Of-them rupees forty interest-in went ; that true.*

K. Hē. Ulā badhā rupiyā dah mahinā viyājā-mā kā ?

K. *Eh. So many rupees ten months interest-in what ?*

D. Tūṇā Dēw-ham hāt rupiyā viyājā-mā vētāē. Tiya-mā-thā

D. *(By-)thy God's-oath sixty rupees interest-in becomes. Them-in-from*
vīḥ rupiyā tūṇē chhūt mēy^alī. Tū māṇō jūṇō asāmī āhē,
twenty rupees to-thee remission was-allowed. Thou my old client art,
tē-thī.
that-from.

K. Rākh. Māṇē pōhā Raḍ^akā hādū dē. Ō bhaṇ^anēlō āē, nē

K. *Wait. my son Radkā to-call allow. He educated is, and*
tō hisāb gaṇī. Raḍ^akā. Jī-jī nāṇā tuwā wakhātē-wakhātē
he the-account, will-count. Radkā. Whatever moneys to-thee from-time-to-time
dēdhēlā, tī tūṇē chōp^adā-mā jamā kadhēlā-bī kā nāī ?
were-given, those by-thee account-book-in credit made-are or not ?

D. Lē, jōṇī ō tūṇō hisāb.

D. *Take, see this thy account.*

R. Tūṇē dēdhēlī rakām jamā kadhēlī kā āē ? Tū

R. *To-thee given sums credit made where is ? Thou*
khōṭā-khōṭā lakhinē āmā garīb māṇ^ahā ṭhagē. Tū
false-false-things having-written us poor men robbest. Thou
māgēh tē rupiyā pachāḥ būṭhā. Tū Phōjdārāē pāhē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verily
chāl tuwā mālam paḍē.
come to-thee evident it-will-fall.

D. Chāl, rupiyā pachāḥ puṇ dē kā nāī

D. *Come, rupees fifty at-any-rate dost-thou-give or not*
dē ?

dost-thou-give ?

R. Pachāḥ tē-kharā mā pōch dē, nē tūṇā paiḥā chhēdē

R. *Fifty truly to-me receipt give, and thy pice in-skirt*
bādh.
tie-up.

D. Raḍ^akā, tūē tē thōḍā lakh^atā wāch^atā hīkh^anō,

D. *Radkā, by-thee verily in-a-little in-writing in-reading it-was-learnt.*

Māṭhē ghaṇō phāṭī-gōh kā ? Tumā nihālī-mā bhaṇ^abī
Therefore much bursting-thou-wentest what ? You schools-in having-taught
bhaṇ^abinē harkārē ī kōhā ūdhā karī-mēy^alā.
having-taught by-the-Government this how-much topsy-turvy has-been-made.

Tumī bhaṇ^ajāh tē āmu kā karū ?
You learn then we what may-do ?

R. Tumī kar'jāh, takh̄ bhār'jāh. Harkārē tō
 R. You may-do, that you-may-gather. By-the-Government verily
 ajā-j ladhk-ahē.
 good-very done-is.

FREE TRANSLATION OF THE FOREGOING.

1. *Dés-chand*.—Hullo! Kikhā Bhikhārī.
2. *Kikhā*.—Who are you?
3. *D.*—I your Banker. Open the door and come out.
4. *K.*—Ho! Is it you Sēth? What brings you here so late at night?
5. *D.*—Well, bring the money you owe me with the interest.
6. *K.*—What amount do you want?
7. *D.*—Look here! ₹40 for the bullock I got you, ₹60 given to you for marrying your brother, and ₹20 given to you for subsistence. Bring ₹150 in all.
8. *K.*—What became of the 3 *ādrā*¹ of rice I gave you from my fields?
9. *D.*—Well! I set off ₹10 on that account against the interest.
10. *K.*—Hum! So many rupees for interest of 10 months?
11. *D.*—I swear by your patron God that the interest amounts to ₹60; but I allow you a remission of ₹20 therefrom, as you are my old client.
12. *K.*—Wait! Let me call my son *Rajkā*. He is educated and will cast up the accounts.
13. *Rajkā*.—Have you credited in your account book the sums paid to you from time to time, or not?
14. *D.*—See. Here is the account!
15. *K.*—Where are the amounts paid credited?
 You keep false accounts and cheat us poor people. Your due comes to simply ₹50. Just come to the police court and you will see.
16. *D.*—Well, do you want to pay ₹50 even or not?
17. *R.*—₹50, by all means. Pass a receipt and take your money.
18. *D.*—*Rajkā*! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
19. *R.*—You will reap what you sow. The Government has after all done the right thing.

¹ A *ādrā* is the name of a corn measure. Twenty-one maunds = one 'big *ādrā*,' and 7 maunds one 'small *ādrā*.'

Nawsari	5,613
Surat Agency	125,000
Surgana	9,000
Nasik	78,000
Khandesh	15,000
TOTAL	232,613

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāṭhī elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.O.S. It is more mixed up with Marāṭhī. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāṭhī schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāṭhī element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

KŌŌKANĪ DIALECT.

(NAWSARI, BARODA STATE.)

SPECIMEN I.

Ek māṇus-nē dōn pōsā hōtā. Tē-mā-nā lāhānā-nō bās-lā
One man-to two sons were. Them-in-of the-younger-by father-to
 ākhā, 'rupiā-nā mā-lā bhāg dē.' Tēh-nē tēh-lā paisā
it-was-said, 'money-of me-to share gice.' By-him them-to money
 vēcchī didhā. Thōḍā dīs puṭhī lāhānā pōsā sārā ēk'thā
having-decided was-given. A-few days after the-younger son all together
 karinō dus'rē mul'k-mā giyā. Tēnē taṭh majā-mā paisā
having-made another country-in went. By-him there pleasure-in money
 khōvī didhā, tāhā tō dēs-mā dukāḷ paḍ'nō. Nō
having-fruttered was-given, then that country-in famine fell. And
 tē-nō taṭh aḍ'chap paḍ'nī. Tāhā tō tō dēs-mā-nā ēk jānā-nō
him-to there distress fell. Then he that country-in-of one person-to
 taṭh jāinē rah'nō. Tēnē tēnā pōtānā khēt-mā bhūḍ chāru-lā
there having-gone lived. By-him his own field-in sowing graze-to
 daw'dyō. Jē sīg bhūḍ khāh'tā tē-mā-thi pōtā-nā pōṭ bharu-lā
he-was-sent. What husks sowing ate that-in-from his-own belly fill-to
 mar'ji hōinī; paṇ kōnhī tē-lā kāhī diḥā nāhī. Tō
wish became; but anyone-(by) him-to anything was-given not. He
 hūsiyār hōt, tōwā ākhā kē, 'mā-nā bās-nō kōw'dāk kamārā
sensible became, then it-was-said that, 'my father-to how-many servants
 āhās, nō bhākhār paṇ khūb āhā; paṇ mā tō bhūkō mar'ā-hā.
are, and bread also much is; but I indeed by-hunger dying-am.

Ma ūṭhinē mā-nā bāsā-pā jēn nē tē-nē jāinē
I having-arisen my father-near will-go and him-to having-gone
 ākhan, "bā, may tunē āg'l nē jug-nē āg'l pāp
will-say, "father, by-me of-thee before and heaven-of before sin
 karyā hē Ātā tunā mī pōsā kahēwāū nāhī, mā-lā tunā
committed is. Now thy I son may-be-called not, me-to thy
 kamārā-mā-nā ēk gan." Nē tō ūṭhinē pōtā-nā bās-pā gīyā.
servants-in-of one count." And he having-arisen his-own father-near went.
 Tō haju dūr hōtā tāhā tēnā bās-nē dīthā; tē-nē dayā
He still distant was then his father-by he-was-seen; him-to pity
 ānī, nē tō dhāwdinē bōchīē wāḡgī gīyā, nē tē-nē gōlā
came, and he having-run neck-to having-stuck went, and him-to kisses
 dīdhā. Pōsā-nē tē-lā ākhā kē, 'bā, may tunē
were-given. The-boy-by him-to it-was-said that, "father, by-me of-thee
 āg'l nē jug-nē āg'l pāp karyā hē, nē tunā pōsā nī
before and heaven-of before sin done is, and thy son not
 kahēwāū.' Bās-nē pōtānā hāḷī-nē ākhā kē,
I-may-be-called' The-father-by his-own servant-to it-was-said that,
 tumī hēs phad'kā liyā nē ēlā-nē sādā, ēnā hāt-lā muddī
you good clothes bring and him-to put-on, his hand-to a-ring
 ghālā, āp'lā khāinē khuṣī hōiē. Kēm-kē mānā pōsā marī
put-on, we having-eaten merry shall-become. Because my son having-died
 gay'lā hōtā, tō pāsā jīv'tā hōinā; tō bhulī-gay'lā hōtā, tō jad'nā.
gone was, he again alive became; he lost was, he was-found.
 Nē āp'lā sōrā majā kar'tā.
And we all merriment make.'

I wakhat tēnā mōṭhā pōsā khēt-mā hōtā, tō ghar-nē wāḡg'yē
This time his eldest son field-in was, he house-of near
 pāhōchyā, tāhā tēnē nāch'tā tathā gātā āik'nē. Tēnē
arrived, then by-him dancing and singing was-heard. By-him
 ēk hāḷī-lā wāhārīnē sōdā, 'i kāy āhā?' Tēnē
one servant-to having-called it-was-asked, "this what is?" By-him
 ākhā kē, 'tunā bhāu ānāh, tunā bās-nē mōṭhī mēj'bānī
it-was-told that, "thy brother has-come, thy father-by a-great feast
 karīh, kēm-kē tēnā pōsā tē-nē jīsā hōtā tīsā pāsā maj'nā.'
has-been-made, because his son him-to as was so again was-obtained.'

I āik'nē tō rag'wāy'nō. Tē-lā ghar-mā ēn-lā mar'jī nāhī
This having-heard he became-angry. Him-to house-in come-to wish not
 hōtā. Tēnē bā-rō hāhār ēnē sam'jāw'yō; pan tē-lā
was. His father's outside having-come he-was-persuaded; but him-to
 ēk ākhā kē, 'hēd, mā hāḷī wāḡg'
one telling father-to it-was-told that, "see, I so-many years

hōinā tari tuni chāk'ri karih, tuni bōli may kōi-di
 became yet thy service has-been-done, thy bidding by-me any-day
 chhōḍi nāhī. Tō-paṇ mānā dōstār-nō khuṣi karu-lā
 has-been-abandoned nol. However my friend-to merriment make-to
 ēk lābān bōk'ḍō paṇ nāhī didhā; paṇ ā tunā pōsā-nī
 one small goat even not was-given; but this thy son-by
 arām'chūl-nī-sāthē tunā paisi khōvī didhā, tō ānā tāhā
 harlots-of-with thy money having-frittered was-given, he came then
 paṇ mōṭhi mēj'hānī kari.' Tēnē ākhā kā, 'pōsā tū
 even great a-feast was-made.' By-him it-was-said that, 'son, thou
 mānē-hārē dis'lā rōhēs, nē mānā i sārī tunā-j. Tu-lā
 me-of-with always liveat, and my this all (is)-thine-certainly. Thee-to
 tō khuṣi hōi-lā jōijē, nē khuṣi karu-lā jōijē. O
 indeed gladness become-to is-proper, and merriment make-to is-proper. This
 tunā bhāu mari gay'lā, tō pāsā jiv'tā hōinā; nē bhuli-gay'lā,
 thy brother having-died was-gone, he again alive became; and lost-went,
 tō jad'nā.
 he was-found.'

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

SPECIMEN II.

(KŌŌKĀŌ DIALLECT.)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

(STATE SURGANA.)

A.—Arā, tū kōn āhās, rā ?

A.—Hallo, thou who art, eh ?

B.—Mi bhil āhū.

B.—I bhil am.

A.—Tujā nāw kāy rā ?

A.—Thy name what eh ?

B.—Tānyā.

B.—Tānyā.

A.—Tū kōthā (or, kukaḍa) jātōs, rā ?

A.—Thou where (or, whither) goest, eh ?

B.—Mulhēr-lā jātuya.

B.—Mulher-to I-go.

A.—Mulhēr mahā lāmb āhā. Aṭha rāt-chī rāt rahāy,

A.—Mulher great distant is. Here night-of night stay,

(or was).

(dwell).

B.—Mā-la tataḍi-chā kām āhā. Ākhū māji aṭha khāyā-piyā-chī

B.—Me-to urgency-of work is. Also my here eating-and-drinking-of

kāy sōirā ?

what convenience ?

A.—Mi karin yāvasthā.

A.—I will-make arrangement.

B.—(Pan) tū kōn āhās, rā ?

B.—(But) thou who art, eh ?

A.—Mi athalā kāṭhyā āhū.

A.—I here-of stick-man am.

B.—Chāl-rā mā-la gharī ghēūn.

B.—Go-then me-to to-home having-taken.

A.—Arara, tū ta lāg'dā āhās rā, tu-lā kāy jhhāla, rā ?

A.—*Alas, thou then lame art eh, thee-to what has-become; eh ?*

B.—Mājē pūyīt kññā muq'lā (rut'lā) āhā. Aṭha dhāvi

B.—*Mine in-foot a-thorn broken (pierced) is. Here a-barber*

āhā rā ?

is what ?

A.—Hōy. Aṭha bēs (huśār) dhāvi āhā. Tō udyā sakāl

A.—*Yes. Here good (clever) barber is. He to-morrow morning*

tujā kāñā kāqhil.

thy thorn will-extract.

B.—Aṭhun Mulhēr kitik (kōḍāk) lāmb āhā, rā ?

B.—*From-here Mulher how-much (how-great) distant is, eh ?*

A.—Dahā kōs, isa pēnā.

A.—*Ten kōs twenty miles.*

B.—Ababa, mā-la lāg'dyā-la hōḍā lāmb yōk disāt kasā jāwā-jīl.

B.—*Well, me-to lame-one-to so-great far one in-day how can-be-gone.*

A.—Tu-lā pāyi chālū-lā nñhī paḍat. Hā mārag bhāri

A.—*Thee-to on-foot walk-to not falls. This road great*

wāhat. Tu-la ekād-jan gāḍi-war bisūn ghēil.

is-borne. Thee-to someone carriage-on having-sat will-take.

B.—Bēs, chal. Ap'lyā gharā jāñ, ān (hārī)

B.—*Well, proceed. Our-own to-house will-go, and (together)*

jēñ.

will-dine.

FREE TRANSLATION OF THE FOREGOING.

A.—Hallo, who are you ?

B.—A Bhil.

A.—What is your name ?

B.—Tānyā.

A.—Where are you going ?

B.—To Mulher.

A.—Mulher is very far off. Stay here for the night.

B.—I have some urgent business there, and who would give me food here ?

A.—I will.

B.—But who are you ?

A.—I am the watchman here.

B.—Well, take me to your house.

A.—Hallo, you are lame ; what is the matter ?

B.—I have a thorn in my foot ; is there a barber here ?

A.—Yes, there is a good barber here. He will pull it out for you in the morning.

B.—How far is Mulher ?

A.—About ten kōs, or say twenty pēnā.¹

B.—How will a lame man as I am be able to walk so far in a day ?

A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.

B.—Well, let us go and dine at your house.

¹ A *pēnā* is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word *kōs*.

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOḌĪ.

KŌŌKANĪ DIALECT.

(DHARAMPUR, SURAT AGENCY.)

SPECIMEN III.

Ek-kūṇī māṇ'sā-lā dūn pōr'ghā hōtā; an tyānt'lā dhāk'lā-ni
A-certain man-to two sons were; and them-in-of the-younger-by
 ap'lō bahās-lā sāṅg'lā kī, 'babās, mājhā wāṭā-chā il tō
his-own father-to it-was-said that, 'father, my share-of will-come that
 mā mā-lā dā' An tyā-ni padar-chī mil'kat tyān-lā
property me-to give.' And him-by his-own property them-to
 wāṭun dīli. An bahu diwas na jhālā hōḍāt tē
having-decided was-given. And many days not passed in-that that
 dhāk'lā pōr'ghā-ni sagh'lā gōlā kēlā an bahu dūr dēsā-chī
younger son-by all collected was-made and very distant country-of
 wāṭ dhar'li; an taṭha wāṭ gōṭh'it padar-chī sagh'li milkat
way was-taken; and there bad living-in his-own all property
 nās'li; an tyā-ni jar sagh'lā khar'chun ṭāk'lā tāhā
was-squandered; and him-by when all having-spent was-thrown then
 tē dēsāt mōṭhā kā pad'lā, an tyā-lā ad'chan padāo lāg'li;
that in-country great famine fell, and him-to difficulty to-fall began;
 an tē dēs-chā ek jumidārāo taṭha jāun rahalā; an tyā-ni
and that country-of one citizen's there having-gone lived; and him-by
 tyā-lā sētāt ḍak'rā chāru-lū dawād'lā.
him-to in-the-field swine feed-to was-sent.

Naik'ḍi and Kōṇkanī may be considered as the last links in the chain connecting the Bhili of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōṇkanī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhil dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows:—

PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchālī. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchālī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged. Thus, *pōryā* and *pōryō*, a son; *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āṅg-ma*, on the body, etc.

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*; thus, *chāṅg^alyā mānus-na*, of good men.

The case of the agent is formed by adding *nē*, *na*, or *ē*; the dative by adding *na*; the locative by adding *ma*, etc. Thus, *bāp-nē* and *bāpē*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē ritan*, in this way.

There is apparently no neuter gender. Compare *gānō aiku āi*, singing to-hear came; *pēṭ bharē as^atu*, he would have filled his belly; *i-na ēk nōkar-na puchē*, he asked a servant.

Pronouns.—‘I’ is *hū* as in Gujarātī and Mālvī; ‘my’ is *mārā*; ‘thy’ *tārā* and *tōrō*; ‘his’ *u-na*; ‘your’ *tumārō*, and so on. Note also *ō*, he; *u-na* and *tē-nē*, by him; *yē*, this; *yē-kyō*, to this; *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar. *Chha* (or *chhē*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō*; 2, *hōtās*; 3, *hōtō*, *hōtā*, *thō*, and *huyā*; plural, 1, *hōtō*; 2, *hōtā*; 3, *hōtā*.

The present tense of finite verbs is formed by adding *chha* to the old present; thus, *hū jāu-chha*, I go; *tu jāi-chha*, thou goest; *ō jāi-chha*, he goes. Other forms are *hū maras*, I die; *tu rahi-ch*, thou remainest; *ō āwas*, he comes; *hāmī mārū*, we strike; *hū mārās chhē*, I am striking.

The past tense is formed by adding the suffixes *ā* or *yā*; thus, *ō lāgyā*, he began; *gayō*, *gayā*, he went; *rahā*, he remained; *ō didu nahi*, that was not given; *hū tāri sēwā kari*, I did thy service, etc.

There are only a few instances of a future. Thus, *kaohas*, I will say; *mārūs*, I will strike; *hāin*, I shall be; *āpun ānand karō*, we shall make merry. The last mentioned form *karō* is probably simply the first person plural of the present. In *āpun khāi pī majā kari*, let us eat and drink and make merry, *kari* seems to correspond to the Khāndēśī future ending in *ī*.

The verbal noun is formed as in Khāndēśī. Thus, *suk^awā*, to say; *karāwā* and *karwā-nā*, to make; *aḍ^achan paḍyā lāgī*, distress began to arise. In *poshāk^h āṅg-ma mēl^anō*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāṭhī forms ending in *vā*.

The conjunctive participle is formed as in Khāndēśī. Thus, *wāṭī*, having divided; *achīn*, having been; *karīn*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌPI.

PANCHĀJĪ DIALECT.

(MELKAPER TALUKA, DISTRICT BULDANA.)

Ek mānus-na bē pōryā hōlā. Nānhō pōryā bā-na kaichha
One man-to two sons were. The-younger son father-to says
 kī, 'hī, mārī hīkī-nī dhan-dan'lat ma-na da.' Bāp-nō
that, 'father, my share-of wealth-property me-to give.' Father-by
 bēwā-na bi wāli dīdī. Thōdyā-ch dīn-tī nhānhō
the-bath-to even having-decided was-given. A-few-only days-after the-younger
 pōryā samūthi jīn'gānī dē-par lā gayō. Wā whā
son all properly another-country-to having-taken went. And there
 u-nā chāin-bāji karin l'li bi uḍāi nākhī;
him-by merry-making having-made so-much even having-squandered was-thrown;
 u-na samūla pulō yā rītan khareh hui gayā, māng ō
him-by all money this in-manner spent having-been went, then that
 dat-ma mōhō kāl padyā. Māng u-na glani ad'chan
country-into great famine fell. Then him-to great difficulty
 padyā ligl. Māng ek nāghar gayā rahā. Māng ō mānus-nō
to-fall began. Then one (to-)citizen he-went lived. Then that man-by
 āp-lu wāwar rākh'na mōlā-chha. Whā ō mānus-na duk'nō khāi
his-own field to-watch he-put-is. There that man-by by-wine having-eaten
 nākhī kōṇḍī-par khuṣī-lī pēt hārē nā'tu, ō kōṇā
left husk-on willingly belly filled might-have-been, that by-any-one
 u-na didu nahī. Tawānā ḍōlā ugh'dyā, tawā ō āp-nō suk'wā
him-to was-given not. Then eyes opened, then he to-himself to-say
 āgyā, 'mārā bāp-nā kit'nu naukar-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-saved
 pan hū bhukki marnā. Mhārā bāp-kan jāi kawhā. kī, "bā,
but I hungry die. My father-to having-gone I-will-say that, "father,
 hū tumārō wā Dēw-nā glanā gunhāgar chha. Hū tārī pōryā kawhā-nā
I your and God-of great guilty am. I thy son be-called-to

barābar nahi. Ātā ma-na ina-upar mōl^akari-nigata wagāw.”’
fit am-not. Now me-to hence-forth a-hired-servant-like treat.”’
 Yawā ichār karin maṅg āyō. U-na bāp-ti dur-ti
Thus a-thought having-made then - came. Him-to father-from far-off-from
 jui u-na dayā āwas, u-na bētā-na gal-ma miṭi mārī
seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck
 u-na bōkā lidā. Pōrē bāp-na kayēchha, ‘bā, ma-na Dēw-nō
him-by a-kiss was-taken. Son father-to said, ‘father, me-by God-of
 wa tōrō ghanō ap^rukh karī; ātā tāru pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
 nahi.’ Bāp-na chāk^rrā-na kawhā kī, ‘chāṅg^alō pōshākh thāt-ti
I-am-not.’ Father-by servants-to it-was-told that, ‘good a-dress state-with
 āṅg-ma mēlⁿō; hāt-mō āṅg^ati, pag-mō jōdō ghāl, kahi, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
 āpun khāi-pī majā kari. Mārō bētō āj-kanti
we having-eaten-and-drunk merriment shall-make. My son to-day-until
 gayō samaj^ttā-thā, āj phirī āyō; jē nahi huy^atō, tō
was-gone I-was-understanding, to-day back came; who not existed, he
 āj sāp^ddyō.’ Mhun ānand karāwā lāgyā.
to-day is-found.’ Therefore joy to-make they-began.

Mōtō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō
The-elder son in-field was. House-near came, the-house-in went
 nāch tamāsā gānō bajāw^anō aiku āi. Yaju i-na ēk nōkar-na
dancing show singing music to-hear came. And him-by one servant-to
 puchī. Naukar kaichha, ‘tārā nānhā bhāi āyō-chha. Ō
it-was-asked. The-servant says, ‘thy younger brother come-is. He
 khuśālīni phirī āyā, bāpē khāwā karita.’ Yē aikiyē
safe-and-sound back came, by-father a-feast is-made.’ This having-heard
 u-na rāg āyō, wa ghar-ma nā-jāy. U-na bāp bāhēr
him-to anger came, and house-into not-would-go. His father out
 āyō wa u-nyā in^atyā kar^awā lāgyā. Ō pōayā bāp-kan kawā
came and his entreaties to-make began. That son father-to to-tell
 lāgyā, ‘bā, hū āj-kan-ti it^alā waras tāri sēwā kari, tārā
began, ‘father, I to-day-till so-many years thy service did, thy
 hukūm bhāgyō nahi, yēw^aḍu achīna tu-na ma-na wa mārā
command was-transgressed not, such being thee-by me-to and my
 dōs-na chain kar^awā-nā ēk bōk^aḍu bī dida nahi. Ō
friends-to merriment to-make one kid even was-given not. This
 nhānā tārā pōryā-nē sam^adī paisō chain^abājī-na uḍāi-nākhī, ō
younger thy son-by all money riotous-living-with was-squandered, he
 āyō tarī u-na mēj^awānī kari.’ Yē-kyō bā kavhā lāgyō, ‘pōryā,
came yet him-to a-feast is-made.’ This-to father to-tell began, ‘son,

tu mārā jawaḥ-oh rahloh, jō mārā chha tō tāra chha. Apuṇ
 thou my near-veryly liced, which mine is that thine is. *We*
 ānand karō hē yug hōlē. Tārō bhāi marō thō, jīlā huyā;
 joy should-make this proper was. Thy brother dead was, alive became;
 harī gayā-thā, tō āj sūp'jyā.
 lost gone-was, he to-day is-found.

RANĀWAṬ.

This dialect is spoken by the Khiste Brāhman̄s of the Burhanpur Tahsil of Nīmar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil. The following peculiarities should be noted :—

Final vowels in postpositions are often dropped; thus, *tyāl* and *tyā-lē*, to him; *jamān* for *jamā-nā*, of the property.

N is often cerebral; thus, *mā-ṇā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house; *lāgyā* and *lūgā*, he began, etc.

There are no traces of the oblique plural form ending in *s*. A form ending in *āt* or *hāt* seems to be used instead; thus, *majūr-hāt-lē*, to the servants; *lōkē-hāt-nī gardī*, a crowd of people; *chhōk'ryāt-lē*, to the daughters. The suffix of the case of the agent is *ē*; thus, *bāpē*, by the father. Note also the postposition *warā-mē* in *luddhī-warā-mē*, on his senses; *tyā-ṇī warā-mē*, thereupon. The suffix *ṇī* in *tyā-ṇī* in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in *ā*; thus, *ghōḍā*, a horse and horses.

With regard to pronouns we may note the plural forms *tyā-ṇā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhan*, I am, second and third persons *chhē* or *chha*; plural, 1, *chhējēchh*; 2 and 3, *chhētēchh*. The past tense is *chhā* and *thā*, used for all persons and numbers.

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mār'chha*, I, thou, or he, strikes; plural, 1, *mār'jēchh*, 2 and 3, *mār'tēchh*. In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mār'tēch*, they strike.

The past tense is formed as in Khāndēśī. Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked.

'To strike' is given as *mār'wa*, and the future of that verb is, singular, 1, *mār'sū*; 2, *mār'sī*; 3, *mārai*; plural, 1, *mār'sū*; 2, *mār'sō*; 3, *mār'tī*.

Note finally the form *khuṣī manāwa*, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khāndēśī.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

RANĀWAṬ DIALECT.

(BURHANPUR TAHSIL, DISTRICT NIMAR.)

Kōṇī-ēk manus-lē dōn chhōk'rā chhā.	Tyā-mā-thī	nhānā	bāp-lē
A-certain man-to two sons were.	Them-in-from the-younger	the-father-to	
mhan'wā lāgā,	'bābā,	jō-kāhī	jamān
to-say began,	'father,	what-ever	of-property
		hissā	māṇī
		share	my
			hissā-majhār
			share-into

yā tō dā. Phiri tyāyō tyāl-lō jamā wāñi dīnī.
comes that give. Then by-him them-to property having-divided was-given.
 Phiri thāñi dī-thī nhāñ chhōkrā aw'ghī jamā-karīnō dūr
Then few days-after the-younger son all having-collected far
 dāl-lō chāññā gyā. Aākhō tētha udhal-haṇḍī karīnō pās-nī
a-country-to going went. And there spendthriftiness having-done near-of
 jamā khōī dīnī. Phiri tyāyō aw'ghā khar'chī-tākya-
property having-squandered was-given. Then by-him all had-been-expended-
 bād tyā dēt-majhār kīl pūyā, tyāñī-thī tyāl mōñhī aḍ'chap
after that country-into famine fell, of-that-from to-him great difficulty
 pūyā lāpī. Tarāñ tō tyā dēt-mā-nā ēk bhālā-māñas-pāsō jāñnē
to-fall began. Then he that country-in-of one gentleman-near having-gone
 rāh'nā. Tyāyō tō tyāl dukkar charāwāl āp'nā khēt-majhār
remained. By-him then to-him owing to-graze his-own field-into
 pātharya. Tarāñ dukkar jyā phō'trā khēt tyāñī-warā-mō tyāyō āp'nā
he-remained. Then the-owing which lands eat them-with by-him his-own
 pēt bharawa nū tyāl wāt'nā; aākhō tyāl kōpī kāñhī
belly should-be-filled so to-him it-appeared; and to-him by-any-body anything
 dīnā nāñhī. Phiri tō suddhī-warā-mō yēñnē mhap'wā lāgā kn.
was-given not. Then he starve-on having-come to-my began that,
 'māñā bāp-nā kap'lak maj'rhat-lō pēt bharīnō bhākar chhē.
'my father-of how-many accounts-to belly having-filled bread is.
 Aākhō mī thuk-thī marachh Mī uñhīnō āp'nā bāp-nī
And I hunger-with am-dying. I having-arisen my-own father-of
 taraph jādū āpī tyāl mhap'wā, "arō bāp, mī ākāñ-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against
 wā tuñī samēr pāp kyō chhā. At-pās-thī tuñā chhōkrā mhap'wāñ
and of-thee before sin done is. Henceforth thy son to-be-called
 lāyak rāh'nā nāñhī. Ap'nā ēkhōda maj'r pramāñō māl thaw."
worthy I-remained not. Thy-own one servant like to-me keep."
 Phiri tō uñhīnō āp'nā bāp-nī taraph gyā. Tarāñ tō dūr
Then he having-arisen his-own father-of towards went. Then he far
 chhō āñhī-majhār tyāñ bāp-lō tyāl jōñnā, pēt-majhār khal-bālī
was in-the-meantime his father-to him having-seen, the-heart-in compassion
 wāñ. Aākhō tyāyō tyāñ pī galā-majhār daw'jīnō bilag'nā nō tyāñ
came, and by-him his the-neck-on having-run it-was-clung and his
 makū līñā. Phiri chhōkrā tyāl mhap'wā lāgā, 'bāp, ākāñ-nī
kiss was-taken. Then the-son to-him to-say began, 'father, heaven-of
 viruddh wā tuñī samēr mī pāp kyō chhā; aākhō at-pās-thī tuñā
against and of-thee before by-me sin made is; and henceforth thy
 chhōkrā mhap'wā lāyak mī rāh'nā nāñhī. Pañ bāpō āp'nā
son to-be-called worthy I remained not. But by-the-father his-own

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk mānas-ta dōn āṇḍōr jay^alā. Dhāk^atā mul bāp-ta
 One man-to two sons became. (By-)the-younger child the-father-to
 sāng^anu, 'bābā, mani wāt^ani-nā kā māl yēi tō dyā.' Maṅg
 it-was-said, 'father, my share-of what property will-come that give.' Then
 tyā-na tyās-lā sampatti wāṭi dinā. Maṅg dhāk^alā āṇḍōr
 him-by them-to property having-divided was-given. Then the-younger son
 thōḍē diwas-ma sampatti gōlā karī mulukh-ma gayā ān tai
 a-few days-in property together having-made a-country-in went and there
 tyān udhaḷē-panā-ma wāgi-sana āp^ani sampatti uḍāi dinā.
 by-him extravagance-in having-lived his-own property having-squandered was-given.
 Maṅg sag^alā paisā sari gayā-ta, tai bhārī dushkāl
 Then all money having-been-exhausted gone-was, then a-heavy famine
 paḍ^anā; tyā-mulē tyāt khāwā-nī aḍ^achaṇ paḍ^ani; tawā tō ēk
 fell; on-that-account to-him eating-of difficulty fell; then he one
 pāṭil-nī ghar jāi rahinā. Tyān tyā-ta ḍuk^arē chār^awa-ta
 Pāṭil-of to-the-house having-gone remained. By-him him-to swine graze-to
 wāwar-ma dawad^anā; tawā jē ḍukar kach^arā khāu lāg^ala tyā-war
 field-in he-was-sent; then what the-swine rubbish to-eat began that-upon
 tō pōṭ bharāwā asa tyāt wāt^anā, tarī kōṇi tyā-ta
 indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to
 dinā-nā. Tō suddi-war wanā ān mhaṇ^awā lāgā, 'mani bāp-ni
 was-given-not. He senses-on came and to-say began, 'my father-of
 ghar kaik pōṭ bharat ān may bhukē mar. May āthēn
 at-the-house several belly fill and I with-hunger die. I here-from
 jāsū bāp-ta sāng^asu ki, "may Dēw-ni ghar ān tuni ghar
 will-go father-to will-say that, "I God-of in-the-house and thy in-house
 chōri kar^anōl," asa sāng^asu, "āj-pāsi mā-ta āṇḍōr sār^akhā lēkhū
 theft did," so will-say, "to-day-from me-to son like to-consider
 nakō. Nōkarī lōk-ni sār^akha mā-ta thēw." Maṅg tyān
 is-not-proper. Servant people-of like me-to keep." Then by-him
 ābās-tāwa gayā. Maṅg ābās-na tyā-ta jōi-sana mōṭhā kan^awalā
 the-father-to was-gone. Then the-father-by him-to having-seen great compassion
 wani, tyā-na dbāi-sana tyā-nī galā-ta miṭhī mār^anā ān tyā-nā muku
 came, him-by having-run his neck-to embracing was-struck and his kiss

linā. Tō mhaq'wā lāgā kī, 'bābā, may Dōw-ni ghar ān
was-taken. He to-say began that, 'father, I God-of in-the-house and
 tuni ghar ehhōri kar'nōl, āj-pāsi mā-ta āṇḍōr sār'khā lēkhū
thy in-house theft did, to-day-from me-to (thy) son like to-consider
nakō.' Maṅg bāp-na chākarns-la sāṅg'nā kī, 'uttam kud'ohū
is-not-proper.' Then the-father-by servants-to it-was-said that, 'best a-coat
 āpi-sina yā-ta ghālā, yā-na hāt-ma āṅgōlhi ān pāy-ma pāy-tana
having-brought him-to put, his hand-in a-ring and feet-in shoes
 ghālāwāt dyā, maṅg āpun jāl-sina majā. karū; kāran manā
to-put give, then ice having-gone merriment will-make; because my
 āṇḍōr mari. gaēl, āni jītā jayā; ān daudī gayōl ta,
son having-died had-gone, and alive became; and having-been-lost gone was,
 sāpaḍ'nā.' Tawā tō lōk hārē karū lāg'nat.
is-found.' Then they people joy to-make began.

Tawā tō waḍil āṇḍōr wāwar-ma āstōl. Maṅg tō ghar-jawāl gayā,
Then indeed eldest son field-in was. Then he house-near went,
 maṅg tyā-ta wājā ān nāch aikū wanā. Maṅg tyā-na chākār-ta
then him-to music and dancing to-hear came. Then him-by a-servant-to
 hāk mār'nā, tyā-ta maṅg lohārū lāg'nā, 'hai kā āsā?' Chākār
call was-struck, him-to then to-ask he-began, 'this what is?' The-servant
 tyā-ta sāṅg'nā, 'tunā bhāus wanā āsā, ān tuni bāp-ta suk'lik mīl'nā
him-to said, 'thy brother come is, and thy father-to in-safety was-met
 majē yā-karītānā hai jēwapāwāl āsā.' Maṅg tō rāgi bhari
therefore on-this-account this feast is.' Then he with-rage having-filled
 ghar-mā jāwā-nā lāgā. Majē maṅg tyā-nā bāp bāhēr yēi-sana
house-in to-go-not began. Therefore then his father out having-come
 sam'jāq'wā lāg'nat. Tawā tyā-na ābās-ta utār dinā kī, 'it'kā
to-remonstrate began. Then him-by the-father-to reply was-given that, 'so-many
 diwas may chākārī karū lāg'nōl, ān tum-nā kahyā. mōḍi-sana may gayā
days I service to-do began, and your saying having-broken I went
 nā, tari sōh'ī wanaḷā tar tyās-ta kadhi-tari kar'dū dinā-sa-nā; ān
not, still friends if-came then them-to ever-even a-kid given-was-not; and
 hai tuni jin'gi kaj'bin harōbar uḍāl dinā ta tyā-ta mōlhi
this thy property harlots with having-squandered given was him-to a-great
 jēwapāwāl kar'wā-ta lāg'nā.' Tawā bāp-na tyā-ta utār dinā kī,
feast to-make began.' Then the-father-by him-to reply was-given that,
 'hai jin'gi jāwa tu mā-pa āsas tāwa tuni-ch āsā; pan hārē wa
'this properly as-long thou me-with art so-long thine-alone is; but joy and
 ānand kar'wā-nā hai diwas āsā; kārān kī hau tunā bhāūs mari
mirth making-of this day is; because that this thy brother having-died
 gayōl, hau jītā jayā āsā; ān hau daudī gayōl ta, sāpaḍ'nā.
gone, this alive become is; and this having-lost gone was, is-found.'

BĀG^ALĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Naharī is stated to be a corruption of Nyahādī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures :—

Nasik	.	.	.	.	.	.	.	.	.	.	.	10,000
Surgana	.	.	.	.	.	.	.	.	.	.	.	3,000
TOTAL											13,000	

In the south of Peint Taluka the dialect gradually merges into Marāṭhī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhmans of Khandesh are said to be able to understand Bāg^Alānī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mā sēūs*, I am; *tū sās*, thou art; *āmi śijēs*, we are; and the imperative of verbs ending in *ā*, which add *y*; thus, *dzāy*, go; *khāy*, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

BĀG^ALĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lē dōn āṇḍōr dzayāt. Tyā-madzhār dhāk^Alā āṇḍōr mhanē, 'bābā
One father-to two sons were-borne. Them-among younger son said, 'father
rē, jī jīn^Agī sē tyā-madzhār ma-nā nīmē wātā sē tō ma-nā mā-lē
O, what property is that-in my half share is that mine me-to
wātā pādī dē.' Maṅg bāp-nī nīmē-nīm wātā pādī
share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall
didhī Maṅg thōḍā diwas rāhī-sanī dhāk^Alā āṇḍōr sam^Adī jīn^Agī
was-given Then few days having-stayed the-younger son all property
dzamā karī-sanī dūr mul^Akhāt nighī gayā. Maṅg tatḥē dzāi-sanī
together having-made far to-country having-started went. Then there having-gone
chikkōrēpanē-khāl āp^Alā wātā udāi didhā.
wastefulness-under his share having-squandered was-given.

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

BAG'LIŨI OR NAHARI DIALECT.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

SPECIMEN II.

A.—Arē, tū kōp sās?

A.—O, thou who art?

B.—Mi Bhi'l'ā sēs.

B.—I a-Bhil am.

A.—Tu-nā nāw kāy?

A.—Thy name what?

B.—Tānyā sē.

B.—Tānyā is.

A.—Tū kōthē dzā-rē?

A.—Thou where goest-O?

B.—Mulhēr dzā.

B.—To-Mulher I-go.

A.—Mulhēr dūr sē. Ilāt-nā-rāt sthē rahāy.

A.—Mulher far is. Night-of-night here stay.

B.—Mā-lē dzārūr-nā (or, dzāl'ūi-nā) kām sē. An ma-nī khāwā-piwā-nī

B.—Me-to necessity-of (or, haste-of) work is. And my eating-drinking-of

kāy tadz'vīdz?

what arrangement?

A.—Mi tadz'vīdz lāi dēsū.

A.—I arrangement having-put will-give.

B.—Kā-rē, tū kōp sās?

B.—What-O, thou who art?

A.—Mi n'hi-nā watan'dār dzāg'lyā sēs.

A.—I here-of hereditary watchman am.

B.—Bar sē. Mā-lē ghar lai tsāl.

B.—Well is. Me-to to-house having-taken go.

A.—Kāy-rē, tū tē lāng'ā sās? Tu-nō pāy-lō kāy dzāyā?

A.—What-O, thou then lame art? Thy foot-to what happened?

B.—Mā-nā pāy-lō kāfā muḡā. A(h)h nhāi sō kā?

B.—My foot-to thorn broke. Here barber is what?

A.— Śē, athē tsāng^alā nhāi śē. Tō sakāl (din-ugē) tu-nā
A.—There-is, here good barber is. He in-the-morning (at-day-break) thy

kātā kādhī dēi.
thorn having-pulled will-give.

B.— Athēn Mulhēr kit^alā dūr śē?

B.—From-here Mulher how far is?

A.— Hōi dāhā-ēk kōs.

A.—It-may-be ten-some kos.

B.—Ababa, ma-nā sār^akhā laṅg^adā-warī it^alā dūr ēk rōdzāt kasa

B.—Alas, me-of like lame-from so-much far one in-day how

dzāwāi?

will-it-be-possible-to-go?

A.—Arē, tu-lē pāyī dzāw^anā muḷi-ts kārāṇ nahī. Hau rastā mōṭhā

A.—O, thee-to on-foot going-of altogether occasion not. This road big

wāpar-nā śē. Rōdz ikad^atīn tikad^atīn muktā gādā yētas dzātas. Tu-lē
trade-of is. Daily here-from there-from many carts come go. Thee

kōṇi-bī gādā-war basādī līi.

some-one-even cart-on having-seated will-take.

B.—Bar, tsāl ghar tsāl jēi lē.

B.—Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?

B.—A Bhil.

A.—What is your name?

B.—Tānyā.

A.—Where are you going?

B.—To Mulher.

A.—Mulher is a long way off. Stop here for the night.

B.—I have urgent work there; and who would give me food here?

A.—I will.

B.—But who are you?

A.—I am the hereditary watchman.

B.—Very well, take me to your house.

A.—Hullo, you are lame; what is the matter?

B.—I have a thorn in my foot. Is there a barber here?

A.—Yes, there is a clever barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kos.

B.—How can a lame man like me walk ten kos in a day?

A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B.—Very well, let us go and dine at your house.

BHĪLĪ OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhīlī. Some of them, *viz.*, Pāwri, Māwehī, and Kōṅkanī, have already been dealt with in the preceding pages. The Wārli are said to speak a form of Māwehī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārli in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and II. The same remarks apply to Kāthōḍī.

The Bhīls of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhīls, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhīls of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndeshī.

The Chalisgaon specimens transliterate the palatals as in Marāṭhī; thus, *ḍṛō*, who; *ḥḥad*, moon. They also evince a tendency towards aspiration; thus, *tyā-mha*, among them; *tyā mārkhī*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *cā* which Khāndeshī shares with Marāṭhī; thus, *tu-nā-j*, thine-indeed.

The inflexion of nouns is the same as in Khāndeshī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*; thus, *māḥ-as-īd*, to the men; *ḍuk-ras-na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *lāin*, or, sometimes, *sa*; thus, *pōris-lā*, to daughters; *kāḍi-mayī-lāin*, from in the field; *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*; thus, *tyā-nī lābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō māḥ-as-na*, by that man; *ḍṛō āndōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *āmhu*, we; *tumh*, *tumhu*, and *tumha*, you; *jō* and *ji*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *as*, thou art; plural *as*. The past tense of the verb substantive is *as'tōl* and *as'nōl*, plural *as'tōlā* and *as'nōlā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī māra*, I strike; *tū jāś*, he goes; *tō jāy*, he goes; *māra*, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, *tū gayās* and *gayōl*, thou wentest; *tō gayā* and *gayōl*, he went; *tyā gayāl*, and *gay'lā*, they went.

The past tense of transitive verbs is often actively construed; thus, *may tu-nī sēcō kā'nā*, I did thy service; *tyā mār'nāl*, they struck. On the other hand we find *tyā-nī aṅṅ'wā lāgā*, him-by to-say it-was-began, he began to say.

In Chalisgaon *s* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *ut̥hīs*, having arisen; *bōlāis*, having called.¹

In all essential points, however, the so-called Bhilōḍī closely agrees with Khāndēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk māṇus-lā dōn pōra as^atala. Tyā-may-nā dhāk^alā pōryā
A-certain man-to two sons were. Them-in-from the-younger son
 tyā-nī bābā-lā sāngū lāgā, 'bābā, ām-nā dōnīs-nā wātā pādī
his father-to to-say began, 'father, us-of two-of share having-made
 dē.' Maṅg tyā-nī bābā-na tyēs-lā wātā pādī dinā Thōḍyā
give.' Then his father-by him-to share having-caused-to-fall was-given. A-few
 diwas-mā dhāk^alā pōryā-na sam^adā yēk jāga jamā kar^anā.
days-in the-younger son-by all one in-place together was-made.
 Maṅg dūr niṅghī gayā. Maṅg tayī sam^adā paisā
Then a-far having-started he-went. Then there all money
 khāi-pii-san udāi dinā. Sam^adā paisā udāi
having-eaten-and-drunk having-wasted was-given. All money having-wasted
 dinā maṅg bhārī ākhāḍī paḍ^anī. Maṅg khāwā-lā kāhī milawā
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got
 lāgā-nā. Maṅg tō yēk sabar-mā gayā. Tayī yēk māṇus-nī ās^arā
began-not. Then he one town-in went. There one man-of shelter
 khāl rāhyanā. Maṅg tō māṇus-na tyā-lā dukkar chār^awā-lā jaṅgal-ma
under remained. Then that man-by him-to swine feed-to forest-in
 dhāḍ^anā. Duk^aras-na jō kōṇḍā khāy^anā tō-ch kōṇḍā tō māṇus
was-sent. Swine-by what husks was-eaten that-very husks that man
 khāisan kasā-tarī pōṭ bhar^atā; karan gāw-ma kōnī
having-eaten any-how belly might-have-filled; because town-in any-body
 tyā-lā khāwā-lā dēi-nā. Maṅg tyā-nī dēhi-ma ujālā paḍ^anā. Maṅg
him-to eat-to would-not-give. Then his body-in light fell. Then

¹ Compare *ūs-kē*, having taken, so far east as Hoshangabad.

tyā-nī tyā-nī man-lā sāṅgwā lāgā, 'ma-nī bābā-nī ghar gañj
him-by his mind-to to-say began, 'my father's at-house many
māp-sa-lā khāl-pī-man ur'tā, an may bhukyā
men-to having-eaten-and-drunk there-could-be-saved and I of-hunger
marā. May uṭhā an bābā-nī ghar jīy an tyā-lā
am-dying. I (will-)arise and father-of (to-)house (will-)go and him-to
sāṅgnā, "may Dēw-nī ghar an tu-nī bī ghar pāp kar'nā-sa.
will-say, "by-me God-of (in-)house and your also (in-)house sin made-is.

Yā-nī-kartā may tu-nā āṇḍōr nā-sāja; tu-nā nōkar-nī sār'khā
For-this-reason I your son do-not-become; your servant-of like
mā-lā samaj.'" Aī sāṅgēna tō uṭh'nā an tyā-nī bā-nī ghar
me-to consider.'" Thus having-said he arose and his father's (to-)house
gayā. Tyā-nī bā-nī tyā-lā durin dēkh'nā an tyā-lā
went. His father-by him-to from-a-distance was-seen and him-to

mayā unī. An dhāwat gayā an tyā-nī galī-lā bīl'gi
compassion came. And running went and his neck-to having-embraced
paṛ'eā, an tyā-nā mukā linā. Tō pōryā tyā-nī bā-lā sāṅgwā
fell, and his kiss was-taken. That son his father-to to-say
lāzā, 'bābā, may Dēw-nī ghar pāp kar'nā-sa an tu-nī bī
begon, 'father, (by)-me God-of (in-)house sin made-is and your also

ghar pāp kar'nā-sa, yā-nī-kartā may tu-nā āṇḍōr nā-sāja.'
(in-)house sin made-is, for-this-reason I your son do-not-become.'

Maṅg tyā-nā bā tyā-nī nōkar-lā sāṅgnā, 'chāṅg'la uelicha
Then his father his servant-to said, 'good of-high-quality
pāṅghar'nā lai yē, an tyā-nī āṅg-mā ghāl, an tyā-nī hāt-mā
clothes having-taken come, and his body-on put, and his hand-on

yēk mundi ghāl, an pāy-mā juta ghāl. An khāl-pī-man
one ring put, and feet-on shoes put. And having-eaten-and-drunk
majā-majā kar'sūt. Kāran ma-nā āṇḍōr mari gayōl, ātā
merriment let-us-make. Because my son having-died was-gone, now

jīlā wṛay'nā-sa; tō gamāl gayōl, tō ātā sāp'd'nā-sa.'
alive has-become; he having-lost was-gone, he now found-is.'

Yā-par'māna tyās-lā mōṭhā ānand whāl gayā.
In-this-manner them-to great joy having-become went.

Tyā-nā waḍl āṇḍōr khēt-mā s'utōl. Tō khēt-mayī-thin ghar yēwā-lā
His elder son field-in was. He field-in-from house come-to

nigh'nā, an ghar-nī jawaḷ jawaḷ unā an tyā-na gāna nāoh'nā aik'nā,
started, and house-of near near come and him-by singing dancing was-heard.

Maṅg tyā-nī nōkar-paiki yēk nōkar-lā bōlāw'nā an tyā-lā,
Then him-by servant-to-from-among one servant-to was-called and him-to,

sōdh'nā, 'hāl kūy ohāl'nā-sa?' Maṅg tō tyā-lā sāṅgwā lāg'nā
was-asked, 'this what going-on-is?' Then he him-to to-say began

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj^awānī dinā-sa, kārān
 'your brother come-is; and your father-ōy a-feast given-is, because
 tō khuśālī yēisan bhēṭ^anā.' Hāyī aik^atā barābar tyā-lā
 he safe-and-sound having-come was-met.' This on-hearing just him-to
 rāg unā. Maṅg tō ghar-mā jāy nahā. Tawha tyā-nā bā
 anger came. Then he house-in went not. Thereupon his father
 bāhēr unā an tyā-nī dādhi dhar^awā lāg^anā. Maṅg tyā-nī bā-lā tō
 out came and his beard to-hold began. Then his father-to he
 sāṅg^awā lāgā, 'dēkhā, may it^akā diwas tu-nī sēwā kara, kadhī-bī
 to-say began, 'see, I so-many days your service do, ever-even
 nahā tu-nā sabad walāṇḍ^anā. It^akā-asi-san ma-nī sōb^atīs-nī
 not your word was-transgressed. Such-being-the-case my friends-of-
 barōbar chain kar^awās-āṭhī bak^arī-nā bachchā suddhā dinā-sa
 with merriment to-make-for she-goat-of young-one even given-is
 nahā. Tu-nā paisā chain-mā udāī dinā hāū-ch tu-nā
 not. Your money luxury-in having-wasted was-given this-very your
 āṇḍōr-lā tu-na mēj^awānī dinā-sa.' Maṅg tyā-lā tō sāṅg^awā lāgā, 'bēṭā,
 son-to you-by a-feast given-is' Then him-to he to-say began, 'son,
 tū akśī mā-pān asas. Mā-pān jō asa tā tunhā-j asa. Hāū
 thou always me-with art. Me-with what is that thine-alone is. This
 tu-nā bhāū marī gayōl, ātā jītā whay^anā-sa; yā-kar^atā
 thy brother having-died had-gone now alive become-is; for-this-reason
 āj āpun ānandī-ānand kar^awā hāy barābar sa.'
 to-day we rejoicings should-be-made this proper is.'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāṭhī.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

(CHALISGAON, DISTRICT KHANDESH.)

Ek māpus-lā dōn pōra as'nala. Tya-mha dhak'lā pōryā
A-certain man-to two sons scree. Them-among the-younger son
 āp'nī bāp-lā sāk'nā, 'bābā, mā-lā dō wātā mīl'hī tō
his-own father-to said, 'father, me-to what share may-be-obtained that
 wātā dē. Māng tyā-nha tyās-lā āp'nī mīl'kat wātī
share gice.' Then him-by them-to his-own property having-divided
 dinī. Mukta diwas whay'nā nāhā tō-tā dhāk'tā pōryā-na sarw
was-given. Many days became not then-just the-younger son-by all
 jin'gi dzamā kari-san dūr ēk dē-lā ninghī gayā.
properly together having-made a-far one country-to having-started went.
 Tayī tyā-nha raṇḍibāji-mā sag'lā paisā uḍāī dinā. Dzwahā
There him-by harlotry-in all money having-earned was-given. When
 tyā-nha sag'lā paisā uḍāī dinā tawhā tāī kaḍak kā
him-by all money having-earned was-given then there a-severe famine
 raḍ'nā; sag'lī bāt-nī ka'ji lāg'nī. Tī-oh gāw-mā ēk māpus-lā
sell; all matter-of care was-applied. That-very village-in one man-to
 dzāi'nī bhē'nā. Tō māpus-nā tyā-lā ḍukkar tsā'wā-nī khēt-mā
having-gone he-met. That man-by him-to swine grazing field-in
 dawad'nā. Jyā phōtra ḍukkar khāy tō phōtra tyā-lā mīlat tar
was-sent. Which huss swine ate that huss him-to if-obtained then
 tō ānand-sa khātā. Tā-nā anna kōpī māpus tyā-lā dēi-nā.
he gladness-with would-have-eaten. Such food any - man him-to would-not-give.
 Dzwahā tō sudh-war unā tawhā tō sāng'wā lāg'nā, 'ma-nī ābās-nā
When he senses-on came then he to-say began, 'my father-of
 kit'kā tarī paisā dei-san ṭhōw'nā nōkar khāi-san paisā
how-much indeed money having-given kept servants having-eaten money
 ur'tā, an mī upāṣī mara. Mī uṭhīs, bābā pān
is-saved, and I of-starvation am-dying. I having-arisen, father near
 jāy an tyā-lā sāng'wā, "may Bhag'wān-nā ghar wa tu-nā
go and him-to it-should-be-said, "by-me God-of in-house and your
 ghar pāp kar'nū-sa; ātā may tu-nā āṇḍōr nūhū. Ma-lā ātā majurī
in-house sin done-is; now I your son am-not. Me-to now wages

dii-san dus^arā nōkar sa asā sam^ajīn mā-lā nōkar thēw." '
having-given another servant is so having-considered me-to servant keep." '
 An tō uṭhis āp^anī bābā tyāw wanā. Tō dūr astōl tyā-nī
And he having-arisen his-own father near came. He far was his
 bā-na tyā-lā dēkh^ana tyā-lā mōṭhi mayā unī, an dhāi-san
father-by him-to it-was-seen him-to great pity came, and having-run
 tyā-nī galā-lā bilag^anā an mukā linā. Āṇḍōr tyā-lā mhan^anā,
his neck-to he-stuck-fast and a-kiss was-taken. The-son him-to said,
 ' bābā, may tu-nhī samaksh Bhag^awān-nī ghar pāp kar^anā sa;
'father, by-me your in-presence God-of in-house sin done is;
 tunhā āṇḍōr sāṅg^awā-lā may nāhā.' Pan tyā-nhī bāp-na āp^anī
your son to-be-called I am-not.' But his father-by his-own
 nōkar-lā sāṅg^anā kī, ' chāṅg^alā pāṅghurṇa lii yē, an
servant-to it-was-said that, 'good clothes having-taken come, and
 tyā-nī āṅ-war ghālā, bōṭ-mā mundi ghālā, pāy-mā dzōḍā ghālā;
his body-on put, finger-in a-ring put, feet-in shoes put;
 an bhākar khāū yā, majā karū. Hāu ma-nā
and bread to-eat come, merriment let-us-make. This my
 pōryā marī gayōl, an tō phirī jītā whay^anā;
son having-died was-gone, and he again alive has-become;
 tō gamāi gayōl, an maṅg sāpad^anā.' An tē majā
he having-lost was-gone, and then was-found.' And they merriment
 kar^awā lāg^ana.
to-do began.

Puḍha tyā-nā waḍil āṇḍōr khēt-mā asnōl. Tō ghar yēwā lāg^anā
Further his elder son field-in was. He house to-come began
 tawā tyā-nha gāṇa an nāch chāl^anāla tē aik^anā. Tawhā tyā-na
them him-by singing and dancing going-on that was-heard. Then him-by
 ēk nōkar-lā bōlāis, ' hai kāy chāl^anā sa ? ' mhanī tyā-lā
one servant-to having-called, 'this what going-on is ? ' saying him-to
 sōdh^anā. Tō sāṅg^awā lāgā, ' tu-nā bhāū wanā sa, tō sukh^anā
it-was-asked. He to-say began, 'your brother come is, he in-good-health
 iī-san miḷ^anā mhanī tu-nī bāp-na mēdz^awānī kar^anā sa.' Mhanī
having-come is-met therefore your father-by a-feast done is.' Therefore
 tyā-lā mōṭhā rāg wanā; ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iis
him-to great anger came; house-in went-not. His father out having-come
 tyā-lā sam^adzāḍ^awā lāg^anā. Tawhā tyā-na ul^atāi āp^alā ābās-lā
him-to to-persuade began. Then him-by having-replied his-own father-to
 sāṅg^anā, ' arē, may ādz muktā warṣē tu-nī, sēwā kar^anā, an may kadhī
it-was-said, 'O, I to-day many years your service did, and I ever
 bī tunhā hukūm mōḍ^anā nāhā; tarī ma-nī dōs-lā khāwā-nī bak^arī
even your order broke not; still my friends-to eating-for a-she-goat

suddhā dinā nāhā. Dyō āṇḍōr-nī rāṇḍis-mā paisā udāi
 een was-given not. If/leh son-by harlots-in money having-wasted
 dinā tō āṇḍōr wanā nāhā tāwāṭṭe tyā-nī mēḍḍ-wānī karnas.' Tō
 was-given that son came not just-then he a-feast thou-makest.' He
 tyā-lā mliap'nā, 'bēṭā, tu ma-nī ḍzawa) nēh'mī sas; an ji kāhī
 ām-to said, 'son, thou my near always art; and what something
 sa, tā tunā-ṭe sa. Hā tu-nā bhāḍ mari gayōl, an tō phiris
 is, that (line-along) is. This thy brother having-died was-gone, and he again
 jītā whay'nā sa; an gamāl gayōl, an tō sāpaḍ'nā; yā-nī kar'tā āpun
 allee become is; and having-lost was-gone, and he is-found; this-of for we
 ānand karū hāl āp'nā kām sa.'
 rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens have only been received in Pāwri, Māwchī, Dēhawāḷī, and Kōṭālī. The two former dialects have already been dealt with, and specimens of Dēhawāḷī and Kōṭālī will be given below. Wārī and Kāthōḍī have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows:—

Name of District.	Number of Speakers.
Mathawāḷī	27,000
Nāh	10,000
Kāyāh	25,000
TOTAL	55,000

No specimens have been forwarded in any of these dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēśī. Such a conclusion is made probable by the fact that Kōṭālī is not very different from Khāndēśī. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

AUTHORITY—

RISBY, LIEUT. G. P.,—On the Satpura Mountains. Transactions of the Bombay Geographical Society. Vol. ix, 1850, pp. C3 and ff. Contains Vocabularies of Paurī, Warrālee (Wārī), and Bhilī.

DĒHAWĀLĪ.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the *dēh*, i.e., *dēś*, country. The dialect of the Dēhawāls, the inhabitants of the *dēh*, is known as Dēhawālī. The number of speakers has been estimated at 45,000.

Dēhawālī is closely related to other Bhil dialects such as Māwchī, Rānī, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahme and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rāja of Singapur and other states in the Taloda taluka.

Pronunciation.—Dēhawālī is characterized by the drawling pronunciation of final vowels and the free use of the Anunāsika. Compare *hāā*, yes; *māhūū*, a man; *pōwōhō*, a brother; *māā*, *māā*, and *māā*, my; *lāgyā* and *lāgyā*, they began; *jātō-hō* and *jātō-hō*, he goes, etc.

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ē* or *ō*; thus, *dēwa*, *dēvē*, and *dēwō*, God.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āthē*, hand; *āhṇē*, to laugh; *kālā*, Marāṭhī *ghālā*, put; *pūtē*, devil; *pukhē*, with hunger, etc.

S becomes *h*, and an *r* between vowels is often dropped. Thus, *kēhē*, hair; *huṇō*, dog; *kōō*, Marāṭhī *ghar*, house; *kii*, having done; *chhōō*, son; *mōō*, die, etc.

The cerebral *ḷ* is not regularly used. Thus, *mālā* and *mālā*, a floor; *ḍōā*, an eye. Compare Khāndēśī.

Nouns.—Strong masculine bases are formed as in Gujarātī. Thus, *bāhakō*, a father; *bāhakā*, fathers. Feminine nouns ending in *ī* form their plural in *ā*; thus *pōyarī*, daughter; *pōyaryā*, daughters.

There is apparently no neuter gender. Forms such as *pōyarō*, child; *ī*, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, *bāhakā* or *bāhakā*, by the father; *bāhakāā*, of the father; *pōyarīī*, of the daughter; *dēwōō*, of the God.

The suffix of the dative is *nē* or *lē*; that of the ablative *dēkhūū*; and the locative is formed by adding *mē* or *ē*; thus, *bāhakā-nē* and *bāhakā-lē*, to the father; *bāhakā-dēkhūū*, from the father; *kōō-mē*, in the house.

Pronouns.—The personal pronouns are:—

<i>āī</i> , I	<i>tū</i> , thou	<i>tō</i> , he
<i>māyū</i> , by me	<i>tuyū</i> , by thee	<i>tiyā</i> , by him
<i>mā-nē</i> , to me	<i>tu-le</i> , to thee	<i>tiyā-lē</i> , to him
<i>māā</i> , my	<i>tōō</i> , thy	<i>tiyāā</i> , his
<i>āmū</i> , we	<i>tumū</i> , you	<i>tē</i> , they
<i>āmāā</i> , our	<i>tumōō</i> , your	<i>tiyāā</i> , their

Other pronouns are *ō*, this; *ī*, this thing; *kēḍō*, fem. *kēḍī*, who? *kāy*, what? *ī*, this thing, is perhaps originally feminine.

Verbs.—The verb substantive is *āhi*; past *āthō*, plural *āthā*.

The present tense of finite verbs is formed from the present participle by adding *hō*, plural *hā*; thus, *jātō-hō*, I go, thou goest, he goes; plural, *jātā-hā*. In the singular, however, the old present is in frequent use. Thus, *ṭhōkū* or *ṭhōkū-hū*, I strike; *ṭhōkō-hō*, thou strikest; *āioō*, if thou come; *ṭhōkē-hē*, he strikes; *pōḍē*, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding *hū*, second person *hō*, third *hē*.

The suffix of the past tense is *yō*, fem. *ī*; thus, *giyō*, he went; *kālī*, she was put. Other forms are *khāhalē*, they ate; *ālō-hō*, I have come.

The future tense of *ṭhōkualō*, to strike, is given as follows:—

Singular.	1. <i>ṭhōkēhē</i>	Plural.	1. <i>ṭhōkūhū</i>
	2. <i>ṭhōkōhō</i>		2. <i>ṭhōkāhā</i>
	3. <i>ṭhōkīi</i>		3. <i>ṭhōkīi</i>

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

DEHAWĀLĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Kēḍā	ekā	māhū-nē	bēn	pōyarā	āthā.	Tiyā-ma-dēkhūū	hānōō
Some	one	man-to	two	sons	were.	Them-in-from	by-the-younger
bāhakā-lē	gōgyō,	'bā,	jinagī	jō	wāṭō	mā-nē	āvīi
the-father-to	it-was-said,	'father,	of-property	which	share	me-to	will-come
dē.	Hātī	tiyā	tiyā-nē	jinagī	wāṭī	dēdī.	Hātī
give.	Then	by-him	them-to	property	having-divided	was-given.	Then
ṭhōḍāhā	dihyō-mē	bānōō	pōyarā	bādō	ekhaṭō	kīi	chhēṭō
few	days-in	the-younger	son	all	together	having-made	far
mulukhō-mē	giyō,	āji	tihi	āḍamāpa	khōrōchē-kīi	āpōō	
country-in	went,	and	there	riotously	expenditure-having-made	his	
jinagī	khōrachi	tāki.	Hātī	tiyā	bādi	khōrachi	
property	having-spent	was-thrown.	Then	by-him	all	having-spent	
ṭākyō-pēē	tiyā	mulakhō-mē	mōḍō	kāl	pōḍyō.	Tihī-kēatā	tiyā-lē
throwing-on	that	country-in	big	famine	fell.	There-fore	him-to
hākāḍāā	pōḍī	lāgi.	Tihāā	tō	tiyā	mulukhō-mē	rāā
want	falling	began.	Then	he	that	country-in	living
jāi	riyō.	Tiyā	tā	tiyā-lē	huwarē	chārāānē	āpōō
going	stayed.	By-him	then	him-for	swine	to-feed	his
						field-in	

mōkalyō. Tāhāā huwarē jē chhōtarē khāhalē, tiyā-kii. tiyā
he-was-sent. Then swine which husks ate, them-with by-him
 āpōō dēda pōruālī ēhā-kii tiyā jāyō, āji kēdā tiyā-lē
his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to
 kāi āpō nāhā. Hātī tō hud-pēē āvinē gōgyō, 'māā
anything was-given not. Then he sense-on having-come said, 'my
 bāhakā kātā mōjarō-nē rēl-chhēl māṇḍō āhī, āji āi pukhē
father-of how-many servants-to abundant bread is, and I with-hunger
 mōahū. Āi uṭhīnē āpōō bāhakā-hī jāhē ān tiyā-lē ākhēhē, 'ō
die. I having-arisen my father-near will-go and him-to will-say, "O
 bāhakā, māyū dēwō-dēkhūū ulaṭō ān tōō dēkhatā pāp kēayō-hō. Āmī-
father, by-me God-from against and thy in-sight sin done-is. Now-
 dēkhūū tōō pōyarō ākhāyanē āi wājavi nāhā. Āpōō ēkā mōjarōho-chē
from thy son to-say I fit not. Thy one servants-of
 mānē thōvēē." ' Hātī tō uṭhīnē āpōō bāhakā-hē giyō. Tāhāā tō
like keep." ' Then he having-arisen his, father-near went. Then he
 chhētē āhī, ātā-mē tiyāā bāhakō tiyā-lē dēkhī kīwāyō, āji
far is, so-much-in his father him having-seen pitied, and
 tiyā dōwadī tiyāā gōlā-mē āth-miṭi kālī, ān tiyāā guu
by-him having-run his neck-on hand-clasping was-put, and his kiss
 lēdō. Hātī pōyarō tiyā-lē gōgyō, 'bāhakā, dēwō-dēkhūū ulaṭō ān
was-taken. Then the-son him-to said, 'father, God-from against and
 tōō dēkhatā māyū pāp kēayō-hō, āji āmī-dēkhūū tōō pōyarō ākhāyāā āi
thy in-sight by-me sin done-is, and now-from thy son to-say I
 wājavi nāhā.' Pēnē bāhakā āpōō chākarō-lē ākhyō, 'hārō dōgalō
fit not.' But by-the-father his servants-to it-was-said, 'good cloth
 lāvinē iyā-lē kālā. Hātī āpū mōj kējī. Kēhē-kī
having-brought this-to put. And by-us feast should-be-made. Because
 ō māā pōyarō mōalō āthō, tō phāchō jīwatō viyō, ān tākāalō āthō,
this my son dead was, he again alive became, and lost was,
 tō judyō-hō.' Tāhāā tē mōj kērāanē lāgyā.
he found-is.' Then they merry to-make began.

Tiyō wōkhōtē tiyāā dāyō pōyarō khētō-mē āthō. Hātī tō kōō-pāhī
That at-time his elder son field-in was. Then he house-near
 āvi pugyā-pēē tiyā wājā ān nāchanō unāayō. Tāhāā
having-come arriving-on by-him music and dancing was-heard. Then
 chākarō-mē-dēkhūū ēkā-lē bādī tiyā puchhyō, 'ī kāy āhī ?'
servants-in-from one having-called by-him it-was-asked, 'this what is ?'
 Tiyā tiyā-lē ākhyō kē, 'tōō pōwōhō ālō-hō, āji tō tōō bāhakā-lē
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
 hārō-nērō milyō īhī-kēatā tiyā mōḍī pāgāte kējī-hī.' Tāhāā tō
safe-and-sound was-met this-for by-him big feast made-is.' Then he

rōgāi mājē nē jāya. Īhī-kēatā tiyāā bāhakō bārō āvi
getting-angry inside not could-go. This-for his father outside having-come
 tiyā-lō mānāwāñj lāgyō. Pēñē tiyā bāhakā-lō jibābō dēdō kē,
him to-entreat began. But by-him the-father-to answer was-given that,
 'dēkhē, āi ātiī wōrahē tōō chākari kiahīñ, āji tōō ākhalō māyū
'see, I so-many years thy service do, and thy word by-me
 kēdi tōdyō nāhā. Tē-bi māyū āpōō dōsadārōō-āri mōj kērāñ-kēatā
ever was-broken not. Still by-me my friends-with merry to-make-for
 tuyū mā-nō kēdi pāṭaḍō-bi āpyō nāhā. Āji jiyū tōō jinagi
by-thee me-to even kid-even was-given not. And by-whom thy property
 māḷajādii-āri khāi ṭākī, tō ō tōō pōyarō ālō, tahāñ tuyū
harlots-with eating was-thrown, he this thy son came, then by-thee
 iyāā-kēatā mōḍi pāṅgātō kēayī-hi.' Tahāñ tiyū tiyā-lō ākhyō,
this-of-for-sake big feast made-is.' Then by-him him-to it-was-said,
 'pōyarō, tū rāt-dihi māā-āri āhī; āji māā bādī jinagi tōō-jō
'son, thou night-day me-with art; and mine all property thine-only
 āhī. Pēñē khuchi ān mōj kērualī ī wājavi āthō, kēhē-kē ō
is. But merry and feast should-be-made this fit was, because this
 tōō pōwōhō mōyō āthō, tū pbāchō jiwatō viyō-hō; ān ṭākālō āthō,
thy brother dead was, he again alive become-is; and lost was,
 tō judyō-hō.'
he found-is.'

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

DEHAWĀLĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ.

Ēkā gāwō-mē Gimbā kii māṭi rēhalō. Tiyāā thaiyyōō nāwa Jānū
One village-in Gimbō having-said man lived. His wife's name Jānū
 āthō. Gimbō gōrība āthō, pēñē jārākē bōgyō āthō. Tēbi kāi-bi kāma kērāā
was. Gimbō poor was, but a-little dull was. Still any-even work to-do
 bōhē, tā tō kāmō purō-kēā-bōgōrē chhōdē-j nē. Ēka bōrōhō
he-might-sit, then that work full-making-before left-indeed not. One year
 tiyā thēa-māṭi milinē hiyālā-mē chōmōṭē chhindyō, chārī mērā
by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries
 vēchhālī thōvyō. Biyārāā kēatā wāhawā-hī mōjarī chhōḍavī
clean were-kept. Of-seed for-the-sake Patel-with wages having-left
 chhōḍavī ēk mōḍō āṇḍalō pōi hāl thōvī rākhi.
having-left one big pot filling rice having-kept was-preserved.

Jēṭhūḍi-pāhī chōmōṭē hiṅgāḍi sāp kii thōvyō.
Jēṣṭh-rain-near shrubs having-bur nt clean having-made was-kept
 Jiyō-wōkhōtē kālyō mēga wōrahān biyō, tiyō-wōkhōtē thēa-māṭi jāinē
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
 chōmatō-mē hāl phōki dēdi. Tōhē dōṇḍē thāyyē. Kālyō
burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black
 mēga wōrahūtā-jē bādō ugī ṭākāyō. Rānō-mē khōḍa ḍiraṇē
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
 bādō ugī ṭākāyō. Rān nilō kōcha dēkhāyā lāgyō.
all having-sprouted was-left. Forest green deep to-appear began.

Hāl jārākē mōḍi viyī. Tāhāā Gimbā chōmatō-mē ēk uchō māḷō
Rice a-little big became. Then by-Gimbō field-in one high platform
 kēayō. Hātī Jānū-lē ākhyō kē, 'āja-dēkhūū āi chōmatō-mē māḷā-pēē
was-made. then Jānū-to it-was-said that, 'to-day-from I field-in platform-on
 rēhē ān tihī āi pāṇi-mē rēhē. Tihī-kēatā tū chōmatō-mē āvēhē-mā.
will-stay and there I vow-in shall-live. That-for thou field-in come-not.
 Māā-kēatā hidō kāi lii āwō, tō bādō mērē-pēē āvī
Me-for provision some taking if-comest, then all boundary-on having-come

tihī thōvi-di hūkālō khōṭ thōki-di tā jāti rējē.
there having-kept-given dry sicc having-beaten-given thou going please-remain.
 Hātī āi mēre-pēṣ āvi lī jāhē. Hāl pakii, hātī
Then I boundary-on having-come having-taken shall-go. Rice will-ripen, then
 wāḍi mōlahē. Tūhā āi kōō āvēhē. Tātā-mō kīi kām-kāj
having-cut shall-thresh. Then I house shall-come. That-much-in some business
 pōḍē, tō mēre-pēṣ āvi mōḍ ākhi dōjē. Hātī āi
may-fall, then boundary-on having-come loudly shouting please-give. Then I
 jibāba dēhē. Ehaki ākhi Gimbō chōmaṣō-mō mājā-pēṣ rīṣ lāgyō.
answer shall-give. Thus having-said Gimbō field-in platform-on to-live began.

Tihī chōmaṣō mēre-pēṣ ēka hīwāryā dēwō thānōhē
There of-field boundary-on one belonging-to-the-boundary of-god place
 āthō. Tihī rāt-dihī jāi tō chōk-sāi kīi tā dēwō pūjā
was. There night-day having-gone that clean having-done that of-god worship
 kīi vinavē, pāchhi phirattī wōkhōtē dēwō-lē ākhē, 'ō hīwāryā-dēvē, māyū hāṇḍi-
doing prayed, back turning at-time god-to said, 'O boundary-god, by-me pot-
 pōt hāl pōyī-hī, tō khāṇḍi-pōt pākūli jōjavē, nō tō iyō chhūri-kīi
full rice sown-is, that khāṇḍi-full to-ripen is-proper, not then this knife-with
 tōō nāka wāḍhē. Fāhēki ākhi āthō-mō rīi chhūri tā dēwō murtāā
thy nose I-will-cut. Thus having-said hand-in being knife that of-god of-image
 nākō-pēṣ thōvē. Ehā-kīi rāt-dihī kē.
nose-on placed. Thus night-day did.

Ehā-kīi kēāl hāl nēdi kāḍi, tō pākī, hātī
Thus doing rice having-reeced having-drain-out, that having-ripened, then
 wāḍiā-nē wōkhōt rīyī. Tāhī rāt-dihī hōs dēwō-hī jāi pūjā
cutting-for time came. Then night-day continuously god-near having-gone worship
 kīi wōlatī wōkhōtē dēwō-lē ākhyō, 'ō Dēvē, ājī-lōguṇ tōō rāt-dihī
having-done returning at-time god-to it-was-said, 'O God, to-day-till thy night-day
 chākari kīi rīyō-hō, tā hundā-jō hāṇḍi-pōi biārō khāṇḍi-pōi pākawō,
service doing remained-have, then truly pot-full of-seed khāṇḍi-full ripenest,
 tō hārō, nāhā tō tōō nāka wāḍyā-bōḍōrā chhōḍu nō. Ehā-kī ākhi
then well, not then thy nose cutting-without I-shall-leave not. Thus having-said
 tō chōmaṣō-mō kāmō-nē giyō.
he field-in work-on went.

Dēwa mōn-mō ākhīn lāgyō, 'i mōnavi kīi gāṇḍō-māṇḍō āhī
The-god mind-in to-say began, 'this man somehow mad is
 kē hāṇḍi-pōi biyārō khāṇḍi-pōi hāl pākā-nō hādō-hē. Ājī mā-nē dhāka
that pot-full of-seed khāṇḍi-full rice ripen-to says. And me-to threatening
 dēkhāvē-hē kē, "hāṇḍi-pōi biyārō khāṇḍi-pōi pākīi, tā hārō āhī, nāhā
shows that, "pot-full of-seed khāṇḍi-full will-ripen, then well is, not
 tā tōō murtāā nāka wāḍhē. Ehā-kī ākhi nākō-pēṣ chhūri tōvī
then thy of-image nose shall-cut." Thus having-said nose-on knife putting

thōvī kira pādī tākī-hī. Pāṇānī-mē rii māā chākari kēahē,
putting mark cleaving thrown-is. Vow-in remaining my service does,
 tihi-kēatā āī kāī kēatō nāhā. Pēñē ēka wōkhōtē iā-lē biwaulō jōjavē.
that-for I anything doing not. But one at-time this-to to-frighten is-proper.
 Tāhāā chōṭaki tākīi.
Then bad-habit will-leave.'

Ēhā-kii ākhī rātī mōja-mēñē rāt giyī. Tāhāā dēwō āchhālāā
Thus having-said at-night middle-in night went. Then the-god of-bear
 vēh lii, chōmaṭō-mē Gimbō māla-pēñē hutlō āthō, tihi jāī mōḍā
form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly
 bēbāyā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō kē, 'āī āchhālō-gāchhālō nē jāū.
to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know.
 Tū tā dēwa āhī, mā-nē biwāwāā ālō-hō, pēñē āī nē biyū. Āglō
Thou then god art, me to-frighten come-art, but I not fear. Formerly
 tā hāṇḍī-pōii khāṇḍī māgatlō, āmī tā bēn khāṇḍī lēhē.
indeed of-pot-full a-khāṇḍī asking-was, now indeed two khāṇḍī I-shall-take.'

Dēvē kukadō wāhē, tihi-lāguū bēbāyyō. Hātīī jāto riyō. Bihiri
The-god cock crows then-till growled. Then going remained. Second
 dihi mōja-mēñē rātī-lē dēwō pāchhō wāgōō vēh lii māla-āhī āvī āyā
day middle-in night-at god again of-tiger form taking platform-near coming roars
 dēā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō, 'tū wāgōō vēh lii ālō-hō,
give-to began. Then Gimbō say-to began, 'thou of-tiger form taking come-art
 tō tā māyū jāyyō-hō. Āī tōō-kii nē biyū. Tū tā dēwa āhī.
that indeed by-me known-is. I thee-by not fear. Thou indeed god art.
 Hāṇḍī-pōii kāla bēn khāṇḍyā ākhalyā, āmī tā chāra khāṇḍyā lēhē,
Of-pot-full yesterday two khāṇḍī were-asked, now indeed four khāṇḍī I-shall-take,
 tāhā-jē chhōḍehē.' Dēwa pāchhō kukadō wāhē tāhī-lōgōō ri pāchhō
then-only I-shall-release.' The-god again cock crows then-till remaining back
 jāto riyō.
going stayed.

Dēwō-lē viçhāra ālō kē, 'āī biwāwāā jāto-hō, pēñē tō nē
The-god-to reflection came that, 'I to-frighten going-am, but he not
 bitā biwāyā khāṇḍyā ākhatō jāto-hō. Ājī biwāwāhē, tā nāhī
being-afraid double khāṇḍīs asking going-is. And I-shall-frighten, then running
 nē jātā, ājī wādatō jāii.' Ēhē jāī tāwakōchē riyō. Tēhē tō
not going, and increasing will-go.' Thus knowing silent remained. Then that
 chōmōṭē pākī giyō. Tāhāā wādī tō hālē mōla-nē lāgyō.
field having-ripened went. Then having-cut that rice thresh-to he-began.

Ēka dihi rājā Pānaṭhā sawārī tēhē-dēkhuū jāhālī. Tāhāā hiwāryō
One day king of-Pānaṭhā procession there-from became. Then boundary
 dēvē tiyā-hī jāī jāri-nē ātha jōḍī rājā Pānaṭhā dēwō-lē
god that-near having-gone having-bowed hands having-joined king Pānaṭhā god-to

ākḥā lagyō kē, 'māñā thānakō-pāhī ēkā mōnavi chōmōḷō kāyyō-hō, tiyā tihī-mō
to-say began that, 'my abode-near one by-man field done-is, by-him there-in
 ēka āṇḍālō-pōi hāl pōyī-hī. Tē hāl rākḥā-nō tō mōnavi chōmaḷō-mē mālō
one pot-full rice scen-is. That rice watching-for that man field-in platform
 bāndī tihī-pēḥ rēḷō-hō. Dihī-rāt pāḷaḷī-mō ri māñā-hī āvi
haring-bound there-on staying-is. Day-night rice-in remaining me-near coming
 mā-nē pūjehē, āḷi pūjā kī jātī wōkhōḷō ākhēḷō kē, 'hāṇḍī-pōi
me-to worship, and worship haring-done going at-time says that, "pot-full
 pōyyō-hō, tihī khāṇḍī-pōi pākī, tō hārō, nahā tō tōḷō nāka
scen-is of-there khāṇḍī-full will-ripen then well, not then thy nose
 wājehē." Bhā-ki ākhī chhūrī māñā muratāā nākō-pēḥ thōrēhē. Māyū
I-shall-cut." Thus haring-said knife my of-image nose-on puts. By-me
 ēka bēn wōkhōḷō biwāyyō, pēḇ tō tā nō bimāṇō wādatō
one two times war-frightened, but he indeed not bewildered increasing
 jātō-hō.
going-is.'

Rājā Pānathā dēwō ākhyō, 'chīṇḍ pāḷaḷī-wāḷō āḷi rūbāṇārō
King by-Pānathō god was-said, 'such-great cow-keeper and hard-working
 māhād āhī, tā tiyā-lō āṇḍālō jōjavā. Bhā-ki ākhī bēni dēwō,
man is, then him-to to-give is-proper.' Thus . haring-said both gods,
 Gimbō hāl mōlatō-hō, tihī giyā.
Gimbō rice threshing-was, there went.

Rājā Pānathā-lō dēkhī Gimbō dōwādī jāi pāgō pōdyō.
King Pānathō haring-seen Gimbō haring-run haring-gone feet fell.
 Hāḷī khōḷā-mē dōwa āvi bōthā. Pēḷāñ rājā Pānathā
Then threshing-floor-in the-gods haring-come sat. First king of-Pānathō
 pūjā kāyyī, hāḷī biwāryāā pūjā kāyyī, ān hāthō jōḍī
worship was-done, then of-boundary-god worship was-done, and hands joining
 ubō riyō. Rājā Pānathā ākhyō, 'tu-lō jōh, bōrakātō
standing remained. King by-Pānathō it-was-said, 'thee-to honour, prosperity
 āḷi, tō wāḍivēḷō wādī.' Bhā-ki ākhī dēwō . jātā riyā.
is-given, thy progeny will-grow.' Thus haring-said the-gods going remained.

Gimbō hāl mōḷi udāvi tō chāra khāṇḍī niṅgi.
Gimbō rice haring-threshed haring-reinforced those four khāṇḍīs came-out.
 Hāḷī biwāryāā thānakōi pāchhī pūjā kī, hāḷī hāl ān
Then of-boundary-god of-abode again worship haring-done, then rice and
 bādō biḍārō lī kōḷō jāi riyā-nō lāgyō.
all moveables haring-taken house haring-gone live-to he-began.

Ti diḷī-dēkhān khētāwādī, ḍn, pōisō-ḷōkō wādatō giyō, pōyarē-
That day-from estate, grain, pice-annas increasing went, children-
 chāwarē riyō, ān khuchī-kī riyā-nō lāgyō.
etcetera became, and joy-with live-to he-began.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs¹ and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshṭh, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god.² He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāṇḍī³ of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāṇḍī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāṇḍī rice out of a pot of seed. And he threatens me and says, "if there comes a khāṇḍī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

¹ *Chōmōṭē* corresponds to *dāḍh* in the Konkan. It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

² A stone idol of a god is generally placed on the border of a field.

³ A khāṇḍī is equal to twenty maunds.

do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānāṭhō¹ passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānāṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānāṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānāṭhō, and then the boundary god, and remained standing folding his hands. King Pānāṭhō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

¹ Pānāṭhō is the king of the minor deities. He resides in the waters and is identified with Varuṇa.

KOTALĪ.

This is the dialect of the Kōṭals, a wild Bhil tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kōṭalī is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kōṭalī differs from Khāndēśī.

Ya is substituted for ē in *yak*, one.

The cerebral *ḷ* is sometimes replaced by *l*; thus, *pal*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nē nauk^rrē ma-na kar^anā*, thy service (fem.) me-by was-done (masc.).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-mān*, from among the sons; *chōras-lā*, to the thieves. The suffix of the ablative is *thīn* or *paīn*; thus, *Talōdyā-thīn*, from Taloda; *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ē*; thus, *mānus-nē ghar*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *tē pōryā*, that son, in the nominative; but *tō dhanī-na*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khāndēśī. Note, however, *mi-na*, by me; *tu-na*, by thee; *āmu*, we; *tumu*, you; *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat*. The second person singular has also the form *sas*. The past tense is *as^anōl*, plural *as^analā*.

The present tense of finite verbs is formed as in Khāndēśī in the singular. Thus, *māras*, I strike, thou strikest, he strikes. The plural ends in *at*; thus, *mārat*, they strike. In the first person plural we find forms such as *mār^ajē*, we strike; *jāut*, we go. Forms such as *mī mara*, I die; *mī jāy*, I go; *tō jāy*, he goes; but *tū jās*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning. In *tu-na mēṇḍh^rrū dinās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāṭhī. *Dinās* might, however, also be a wrong transliteration instead of *dinā sa*.

In the future we may note the form *tū mār^asīs*, thou wilt strike. In other respects Kōṭalī seems to agree with Khāndēśī.

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

KOTALI DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Kōn'tē yak mānus-lā dōn pōr as'nala. Tyā dōni pōrās-māin
Certain one. man-to two sons were. Those two sons-among-from
 dhāk'lā pōryā tyā-nī' bā-lā sāng'nā, 'bābā, māl-nā ma-nā hisā
the-younger son him-of father-to said, 'father, property-of my share
 mā-lā dē.' Maṅg tyā-na tī māl tyā-lā wāṣi dinā. Maṅg
me-to give.' Then him-by that property him-to having-divided was-given. Then
 thōḍē diwās sarwā paisā jamā kari tō dhāk'lā pōryā dūr
a-few days all money together having-made that younger son a-far
 mulukh-mā nighī. gayā. Tī mulukh-mā tyā-na tyā paisā kharāb
country-into having-started went. That country-in him-by that money waste
 kar'nā. Tyā-nā sarwā paisā kharāb hōinā, maṅg māṅg'tin mōṭhā kāl
was-made. Him-of all money waste became, then afterwards a-great famine
 pad'nā, an tō naṅgū hōi gayā. Maṅg tahin niṅghī-san yak
fell, and he naked having-become went. Then there-from having-started one
 mānus-nī ghar jāi tai naukār rahinā. Tō dhanī-na
man-of (to)-house having-gone there servant remained. That rich-man-by
 tyā-lā dukar chārā-lā dhāḍ'nā. Dukar jō bhusā khāu lāg'nōl tō
him-to nine graze-to was-sent. The-nine chat husks to-eat began that
 bhusā tō khāu lāg'nā, an bhāri kashī-san pōṭ bhāri lāg'nā. An
husks he to-eat began, and great difficulty-with belly to-fill began. And
 kōnī tyā-lā bhik dē-nā. Maṅg tō sudh-mā yēi sāng'nā,
anyone him-to alms would-not-give. Then he senses-in having-come said,
 'ma-nā bāp-nā naukār pōṭ-bhāri bhākar khāt, an mī bhukā mara.
'my father-of servants belly-full bread are-eating, and I of-hunger am-dying.
 May uṭh'sū ma-nī bā tyāwa jāśū an tyā-lā sāng'sū, "bābā,
I shall-arise my father near will-go and him-to will-say, "father,
 may dēw-pān an tū-pan pāp kar'nā sa. May tu-nā pōryā sāng'wā-lā
(by)-me God-with and thee-with sin done is. I thy son be-called-to
 mā-lā lāj wāṭa; tu-nī naukār-paikī mī jyasā naukārā-ch sa."
me-to shame appears; thy servants-from-among I as a-servant-really am."
 Tō maṅg uṭh'nā an tyā-nī bā tyāwa gayā. Tō dūr as'nāl tawā tyā-nī
He then arose and him-of father near went. He a-far was then him-of

bā-na tyā-lā dēkh^ana, maṅg tyā-lā mayā yēi-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards

dhāi gayā; maṅg tyā-lā bil^agi-san tyā-nā mukā linā. Maṅg
having-run went; then him-to having-embraced him-of kiss was-taken. Then

tī pōryā tyā-nī bā-lā sāṅg^anā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and

tū-phan pāp kar^anā, an mī tu-nā pōryā sāṅg^awā-nā rahinā nāhā.
thee-towards sin was-done, and I thy son be-called-to remained not.'

Maṅg tyā-nī bā-na naukar-lā sāṅg^anā, 'chāṅg^ala pāṅghar^ana lai
Then him-of father-by servant-to it-was-said, 'good cloth having-brought

yē; 'tē tyā-nī āṅg-mā ghālī dinā, hāt-mā mundī ghāl^anā,
come; 'that him-of body-on having-put was-given, hand-on a-ring was-put,

pāy-mā jyutā ghāl^anā. Maṅg mōthyā khusī-sa bhākar khāwā-lā gayā.
feet-on shoe was-put. Then great joy-with bread to-eat he-went.

'Hai mā-nā pōryā jyasā marī gayōl, jītā hōy^anā; agar
'This my son as-if having-died was-gone, alive has-become; or-say

gamāi gayōl, ātā sāpad^ana.' Asā sam^ajīn bahu ānand kar^anat.
having-lost was-gone, now was-found.' So considering great rejoicing they-did.

Ātā tyā-nā mōthā bhāū khēt-mā gayōl sat. Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had. He back house-to came, and

tyā-lā wājā-gājā aiku yēū lāg^anā. Tyā-na āp^ali naukar-lā
him-to playing-singing to-hear to-come began. Him-by his-own servant-to

hāk mārīn sāṅgu lāg^anā, 'hai kāy sa? ' Maṅg tō
a-call having-struck to-say (he-)began, 'this what is? ' Then that

naukar sāṅg^anā, 'tu-nā bhāū unā sa. Tō sukhī-kār unā
servant said, 'thy brother come is. He in-good-health come

sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Maṅg tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is.' Then him-to

bhārī rāg unā, an tī ghar-mā tō kāi jāi nāhā.
much anger came, and that house-in he in-any-way would-go not.

Tawā tyā-nā bā bāher yēi-san tyā-lā sam^ajādū lāg^anā.
Then him-of father out having-come him-to to-persuade began.

Maṅg tyā-nī bā-lā tyā-na sāṅg^ana, 'dēkh, bābā, it^akā
Then him-of father-to him-by it-was-said, 'see, father, so-many

din tu-nī nauk^arī ma-na kar^anā, an tu-nā sabd
days thy service me-by is-made, and thee-of word

kāi-ch tōd^anā nāhā; an tu-na mā-nī sōb^ati barābar
any-even broken is-not; and thee-by me-of friends with

khāwā-na wāsta yak bī mēndh^arū dinās nāhā. An jā-nā
eating for one even kid given is-not. And whom-by

sarwā paisā gamādi dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son came immediately

tyā-lā tū mēj'wānī dēwā-lā karas.'" Tawā tyā-nā bābā
 him-to thou a-feast to-give art-making.'" Then him-of father
 wāg'nā, 'pōryā, tū mā-phan as'nōī an hai māl'matā nsa,
 said, 'son, thou me-with art-lying and this property is,
 hai tu-nā sa. līnī. bakhat-lā tu-nā bhāū mari gayōl,
 this thing is. This occasion.on thy brother having-died was-gone,
 to jītā hōīnā; an gamāl gayōl, yēī mīl'nā;
 he alicc has-become; and having-lost was-gone, having-come is-obtained;
 tyā-nī wāsta āpūn ānand kar'nā hai barōbar sa.'
 that-of for we rejoicing to-do this proper is.'

[No. 55.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN II.

A STORY.

Yak musal^amān śipāi Talōdyā-thin Nandur^abār-lā
A-certain Musalman sepoy Taloda (village)-from Nandurbar (village)-to
 chāl^anā. Tawā wāt-mā chyāl^atā chyāl^atā din buḍi gayā. Tawā dōn
set-out. Then the-way-on walking walking the-sun having-set went. Then two
 chōr tyā-na puḍha ubbā sa tyā-na dēkh^anāt. Tyā chōras-nī tyā-lā
thieves him-of before standing are him-by were-seen. Those thieves-by him-to
 tī jāgā-war dharī pāḍ^anāt an khūp mār^anāt; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten; his
 phaḍ^aka sam^ada his^akāi lināt. Yak chōr-na tar^awār kāḍh^anāt,
clothes all having-snatched were-taken. One thief-by a-sword was-drawn,
 an yak-na surī dākhāḍī, an tyā-lā sāng^anāt, 'dēkh, śipāi, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
 puḍhē nāch. Nābā-tar tu-lā hamu mārī ṭāk^asū.' Dhāk-nī
in-front dance. If-not-then thee-to we having-killed shall-throw.' Terror-of
 māra tō śipāi nēchū lāg^anā. Akharī-sēwaṭ tō pāyā paḍi
on-account that sepoy to-dance began. At-last he on-the-feet having-fallen
 āp^alī suṭ^akā karī-san parat Talōdyā-lā gayā. Talōdyā-nā phōj^adār-lā
his-own release having-made back Taloda-to went. Taloda-of police-officer-to
 hri mālum paḍi; tyā chōras-lā tyā-na pakāḍ^anāt; an khaṭ^alā bharī
this known became; those thieves-to him-by it-was-caught; and case having-entered
 mājistrēt-nī kaḍē dhāḍ^anā; tai in^asāph karī tyā chōras-lā sau
magistrate-of towards was-sent; then trial having-made those thieves-to six
 sau mahinyā-nī sajā dinā.
six months-of punishment was-given.

FREE TRANSLATION OF THE FOREGOING.

A Musalman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhil dialects just dealt with are little more than ordinary Khāndēśī. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind.

The Bhilī of Nimar is now almost a Marāṭhī dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarātī-Bhīlī and the broken Marāṭhī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāṭhī, *e.g.*, in using the Marāṭhī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhīlī.

The Bhīlī dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp. 138 and ff.). Some of the Bhils of Basim, however, speak a form of Gōṇḍī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, *viz.*, Bāorī, Habūrā, Pār 'dhī and Siyālgirī. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhīlī of Mahīkantha and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhīlī. Compare forms such as *khēt-bhitar*, in the fields; *chalyōl*, gone; *karīna*, having done. It has, however, been so largely mixed with the Marāṭhī spoken in the Central Provinces that it might with equal justice be regarded as a Marāṭhī dialect. Compare forms such as *ād^amyā-la*, to a man; *wāṭā*, a share; *gēlā*, he went; *hōlā*, he became; *kahīn*, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

(DISTRICT NIMAR.)

Kōṇyā	ād ^a myā-la	dōn	sōy ^a ra	hatī.	Tyā-gōn	nānhā	bā-dhan	
Some	man-to	two	sons	were.	Them-among	the-younger	father-to	
kahēlā,	'arē	bā,	paisā-ṭakā-madhī	jō-kaī	mājhā	wāṭā	hōy	tē
said,	'O	father,	property-in	whatever	my	share	may-be	that
māl	dai	dē.	Tawā	tyā-na	tyāl	ap ^a nī	jamā-puñjī	hōtī
to-me	having-given	give.	Then	him-by	him-to	his	property	was
tī	wāṭī	dēlī.	Thōḍa	din	hōla	kī	nānhā	sōy ^a rā
that	having-divided	was-given.	Few	days	became	that	younger	son
sab-kaī	yēkhaṭṭā	karīna	dus ^a rā	mul ^a khāt	chalyōl	gēlā,	aru	
all-whatever	together	having-made	another	in-country	gone	went,	and	
taḍa	luch ^a panā-bhitar	din-bhitar	ap ^a nī	jamā-puñjī	gamāi	dēlī.		
there	riotousness-in	days-in	his	property	having-spent	was-given.		

Jab tyō sab-kal udāi chuk'lā tab tyā mul'khāt khāb
If then he all having-squandered ceased then that in-country heavy
 kāl paq'lā, aru tyō garib hui gēlā. Aru tyō jāina
famine fell, and he poor having-become went. And he having-gone
 tyā mul'khā-chyā kōṇyā bhalā ād'mi-pās rah'lā. Tyā-na tyāl ap'nā
that country-of some rich man-with lived. Him-by to-him his
 khēt-bhitar duk'rā charāwāl mōkallā. Aru tyō tyā ohhīl'ṭe jyāl duk'rā
field-in wine to-fed, was-sent. And he those husks to-which wine
 khāūt hōta tyā-chā pēt bhar'wa-chyā dhyān hōtā, aru tyāl ghan
eating were his belly filling-of desire was, and to-him anything
 kōpi nahī dyāt hōtā.
anyone not giving was.

BĀORĪ.

This is the dialect of the Bāwariās, a hunting and criminal tribe of the Panjab and the Muzaffarnagar District of the United Provinces. In Rajputana Bāorī has been returned as the language of 400 Moghias in Kishangarh. The Moghias are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India*. Edited by John Beames, Vol. i, London, 1869, p. 9.

The fullest account of the Bāwariās will be found in Mr. W. Crooke's, *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. i, Calcutta, 1886, pp. 228 ff.

The number of speakers has been estimated for the use of this Survey as follows:—

PANJAB AND FEUDATORIES—

Hissar	931	
Kapurthala	80	
Nabha	30	
Faridkot	3,000	
Firozpur	35,000	
Lahore	460	
	<hr/>	
	42,501	42,501

UNITED PROVINCES—

Muzaffarnagar	102
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RAJPUTANA—

Kishangarh	400
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TOTAL	<hr/>	43,003
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The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāorī were counted in the Panjab and its feudatories. The Bāwariās are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thallī, and they are there said to have come from the *Thal* or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarātī hīlī. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhīl country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwariās have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Dēva-nāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being faired out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from

Gujarātī Bhīlī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *s* regularly becomes *kh*, as in *khāl*, for *sāl*, seven; *vīkh*, for *vīs*, twenty; *khēkh* for *khēs* or *kēs*, hair; *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hālō'liō*, he was heard; *hāpār*, for *sipāhī*, a peon; *harkār*, the Government. Before *i* or *ē*, the *s* is sometimes preserved, as in *man'si*, a woman; *sē*, why? but *khāṣ*, for *lā*, what? *Ch* and *chh* become *s* as in *sō* for *chhōṣ*, I am; *passē* for *pachchhē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *villi* or *vīli*, for *vīṣi*, a ring. There is no cerebral *ṣ*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man; oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōṇō*, gold; *puchhōṣ*, it was asked; *kīhōṣ*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā*, as in *rupaiā*, rupees; *lug'rā*, robes; *khākh'rā*, shoes.

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *nā*). That of the dative is *nū*, *nē*, *nai* or *nā*. *Nū* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them; *chār'wā-n*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thō nanōṣ*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hā*, I; *mī*, by me; *mannē*, to me; *māhārō* or *mārō*, my; *hamē*, we, by us; *hamārō*, our.

2nd person, *taū* or *tū*, thou; *tī* or *tēn*, by thee; *tāh'rō* or *tārō*, thy; *tamē*, *tammē* or *tamhē*, you, by you; *tauhē*, you (accusative plural); *tamāh'rō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he; *inhō*, *ih'nō*, his. *Tiō*, *tiōh*, or *tyōh*, he, that; *sinō*, *sinō*, his; *sinē*, *tinhē*, *linē*, to him, by him, in that; *tē*, by him; *tihā*, that (oblique adjective); *tē*, *tēhē*, they, by them; *tēhō*, *tihō* (oblique plural); *tēhōnō*, *tihōnō*, their; *tihōn*, to them. *Pēllō* (=Gujarātī *pēlō*), he, that; oblique *pēllā*, agent *pēllē*.

Hīō, *hiōh*, or *hyōh* is 'this'; oblique singular *hyā* or *hā*.

Other forms are *jō*, who; *jīnō*, of whom; *kaun*, who? *kīnō*, whose? *kaun kan-thō*, from near whom? *khāṣ*, what? *kīnē*, by anyone; *kīhē waqlē*, at any time; *kāṣ*, anything.

Verbs are conjugated just as in Gujarātī Bhīlī. The verb substantive is *sō* (for *chhōṣ*), I am; *utlō*, was. When employed as an auxiliary *utlō* becomes *tō*, as in *giō-tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-sō*, I am beating. The conjunctive participle ends in *n*, as in *tēchīn*, having sold, or, more usually, the *n* is dropped as in *karī*, having done. The past participle ends in *ō*, as in *mārō*, struck. Irregular are *kīhō*, said; *diddō*, given; *liddō*, taken.

The negative verb has *kō*, at all, prefixed as in Rājasthānī. Thus, *kō-diddō-nahē*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) is very common. Thus, *khārā-s*, all; *kādē-kh*, ever.

[No. 57.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Ēk janā-nai bai dik^arā uttā. Tihō-māi-thē nanōrē dik^arē
One man-to two sons were. By-them-in-from by-the-younger by-the-son
 āgā-nai kēh^awā lagiō, ‘ō āgā, jō ap^arō (or ap^anō) walēwō
the-father-to to-say it-was-begun, ‘O father, what your-own property
 hi-riō tihā-māi-thō mannē bhāg^alō dai-dē.’ Tinē tihōn
having-become-remained that-in-from to-me share give-away.’ By-him to-them
 walēwō waṇḍi diddō (or dihdō). Ghanā dan kō-thāiā-nahī tē
property having-divided was-given. Many days at-all-were-not then
 nanōrē dik^arē khārō walēwō bhēlō karī-liddō, tē vēg^alē
by-the-younger by-the-son all property together was-collected, and in-a-distant
 dēkhē parō-giō, tē ap^arō walēwō udhālā-māi gamārī-nakhiō.
in-a-country went-away, and his-own property wickedness-in was-wasted.
 Jinē vėlē tinē walēwō khārō gamārī-nakhiō, tinē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country
 barī kahārī war^ali-gaī. Tinnē lōr thāi-gaī. Tiō giō tihā mulak-nai
a-great famine happened. To-him need became. He went that country-in-of
 khair-māi ēk ād^amī-nē maliō. Tinē ād^amīē khūr āp^anā khētrā-māi
city-in a man-to was-joined. By-that by-man swine his-own fields-in
 chār^awān tinhe mōk^aliō. Tinnō jī thāi-pariō tiārē khūr
to-graze as-for-him he-was-sent. His mind became at-that-time swine
 khātā-tā, tiārē tihā vī tinē ōj^arō chhandēhō lāhin bharī-liō
eating-were, at-that-time there also by-him belly husks with was-filled
 Kinē ād^amīē kāīs kō-diddō-nahī. Jār tinnē hōsh āvī, tinnē
By-any by-man anything at-all-was-given-not. When to-him sense came, by-him
 kihō, ‘mārā āgā-nai ghanā naukār tēvī-māi-thō rukh^alō
it-was-said, ‘my father-to many servants that-in-from bread
 khāē, tihē-thō rukh^alō bachī-rahē; tō-bhī hū bhūkiō marō.
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.
 Hū utthīs, tiār mārā āgā-kannē jāīs, tiār tinnē hū kahīs,
I will-arise, and my father-near will-go, and to-him I will-say,
 “tārē āgal, āgā, hū gunāhī thāi-giō, Par^amōkhar-nā vī gunāhī
“in-thy front, father, I sinner became, God-to also sinner
 thāi-giō; tārō dik^arō rakh^awā-nō lāik-nā kōi-nahī. Tau mannē
became; thy son keeping-of fitness-for at-all-I-am-not. Thou me

dihāpiō rākh-hi-lā.' Tio uṭṭhiō, āgā-kannē giō. Ghanaōs vēg'lo uttō,
servant keep-reverily. He arose, father-near went. Very distant he-was,
 tiār āgē jōi-liddō; tiār tinnō dil-māi dayū āvi. Tiār
 hen by-the-father he-was-seen; then to-him heart-in compassion came. Then
 naṭṭhō, tiār tinnē galā pariō, tiār tinnō būch'rā liddō. Dik'rō
 he-ran, and on-his on-neck fell, ant to-him kiss was-taken. By-the-son
 tinnē kihō, 'tārī naur-māi, āgā hū gunāhi thāl-giō, Par'mēkhar-nē
 to-him it-was-said, 'thy sight-in, father, I sinner became, God-to
 gunāhi thāl-giō. Tārō dik'rō rakh'wā-nō lāik-nē kōi-nahī.
 sinner became. Thy son keeping-of fitness-for at-all-I-am-not.'

Āgē āpnā nauk'rō kihō, 'khāū lōg'rā khāqhi-āwō,
 By-the-father his-own to-accounts it-was-said, 'excellent robes bring-out,
 tiār tinnē lōg'rā ghatti-diō; tinnī āng'liā vittī ghatti-diō;
 and to-him robes put-on; on-his on-the-finger a-ring put-on;
 tinnē gōjō khākh'rā ghatti-diō. Āwō, khārā-a bhēlā khāḍ,
 on-his on-the-foot shoes put-on. Come, all together let-us-eat,
 khushī thāḍ; innē wākh'tō mārō dik'rō mari-giō-tō, wali
 happy let-us-become; of-this for my son dead-gone-was, again
 jiw'tō thāl-giō; tiō gamāl-giō-tō, pawō lādhi-giō.' Tē rājī thāwā
 living became; he lost-gone-was, afterwards was-got.' They merry to-become
 lōg'rā
 began.

Tinnō waq'rō dik'rō khētrā-māi uttō. Jar ghar-nai kannō
 His elder son the-fields-in was. When the-house-in-of near
 āviō, tinnē wājā nai nāch hūb'liō. Tiār ap'nē
 he-came, by-him music and dancing was-heard. Then his-own
 nauk'rō-māi-tiō ēk-nai tērō, tiār tinnō puchhiḍ, 'ā khū
 servants-in-from one-as-for he-was-called, then by-him it-was-asked, 'this what
 thāḍ?' Tinnē tinnē kihō, 'tārō bhāḍō āviō, tārō āgē
 is?' By-him to-him it-was-said, 'thy brother came, by-thy by-father
 rakh'lā diddā tiārē dik'rō rājī-bāji āvi-nikaliō.' Tio
 loaves were-given, because the-son safe-(and)-sound arrived.' He
 gukbō thāḍō, ghar-māi kō-giō-nī. Tinnō wākh'tō āgē
 in-anger became, the-house-in at-all-went-not. Of-this for the-father
 bāhar nikaliō; tihā āgal āvi, minnat kidhi. Tinnē ēk
 outside came-out; in-his front came, request was-made. By-him one
 āgēhū jawāb kidhō, 'akh'lā wā'kbō tāri dāri kartō
 to-the-father answer was-made, 'so-many in-years your service doing
 rihō, kadēkh kihō waqtō tārō hukam kō-mōriō-nāhī;
 I-remained, ever at-any at-time thy order at-all-was-disobeyed-not;
 tēn mannō urniō kō-diddō-nī, jāi hū ap'nē bēlī-māi
 by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among

khushī thāñ. Jār tārō hyōh dīkārō āviō, jīnē dīkārē tārā
happy may-become. When thy this son came, by-what by-son thy
 rupaiñ kharch kidhā kājārā ūpar, tinnē wākhtē rūkhālō
rupees expended were-made harlots upon, of-him for bread (i.e., a feast)
 diddō.' Tinnē tinē kihō, 'dīkārā, tū mārē khādō-kh
was-given.' By-him to-him it-was-said, 'son, thou to-me always-even
 bhēlō rihō; jō mārō . sai, tīō kharō-s tārō sai. Hyōh gall
near remainest; what mine is, that all-even thin? is. This thing
 hamō-nai chāh'ti-tī khushī thāē, khushī karēt; tiār tārō
us-to proper-was happy to-become, happiness to-make; because thy
 bhāi hyōh marī-giō-tō, wali jīw'tō thāi-giō; tīō gumāi-giō-tō,
brother this dead-gone-was, again living became; he lost-gone-was,
 passē lādhi-pariō.'
afterwards was-found.'

[No. 58.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI.

BHARI DIALECT.

(DISTRICT LAHORE.)

Tihā jhāriā-nai tallē ēk janāwar uttō.
Those *bushes-in-of in-below an animal was.*

Ilā zilā-māi khūā kō-tō-nī.
This *district-in canal at-all-was-not.*

Do-jāhi rāq khāch bōli-ri.
An-old *woman truth told-had.*

Ilū ap'nō rākh'lō khāli-ti.
I *my-own bread eating-was.*

Māri dik'ri bārō war'khō-ni thāl-gai.
My *daughter twice years-of became.*

Mī tini gall hāb'li.
By-me *his word was-heard.*

Mārā bai dhandā ai.
Of-me *two brothers are.*

Kāl hū Chūniē giō-tō, tihā Tahsildār-nai jhalli-liddō.
Yesterday I *to-Chunian gone-had, there the-Tahsildār-by (I)-was-seized.*

Bai man dīw'rā hū vēch'wā giō-tō. Vēchin pass' āw'tā,
Two *mannds grain I to-sell gone-had. Having-sold back in-coming,*

gharē hōpāl hamō tak'ri-giō. Tihā kah'wā lagiō, 'tahsildārō
at-the-house a-peon us met. There to-day he-began, 'by-the-Tahsildār

tauhē yād kidō.' Tihā gōdē pass' muṛi-āviā. Rākh'lō
to-you remembrance was-made.' On-that on-foot back (we-)turned. Bread

ri khāwā kō-giō-nī. Chūniē jāi-nikaliō. Tiār Tahsildār
even to-eat at-all-(I)-went-not. At-Chunian (I)-arrived. Then the-Tahsildār

khāmā thālā. Tiārē Tahsildār kah'wā lagiō, 'tammē Bāw'riō
before we-became. Then the-Tahsildār to-day began, 'you the-Bāwariās

gōrēn bōli lisō?' 'Hamārī bōli hammē bōli lisō.'
like to-speak will-be-able? 'Our language we to-speak we-will-be-able.'

'Tiārē khabad tammē gāi lisō?' Hammē passō kihō,
'Then song you to-sing will-be-able?' To-us afterwards it-was-said,

'Harkār-nau hukam āviō. Tammē kihō ap'nī bōli.
'Government-of order came. You speak your-own language.

Tiārē-kai āj wan^{rē} hindō, bhai, jāiē. Tammē jāsiō
Preparation-having-made to-day to-morrow going, brother, go. You will-go
 tiārē. Harkār khābē warō amān dēsē.
then. The-Government Sāhib great peace will-give.

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.

There is no canal in the district.

An old woman was telling the truth.

I took my dinner.

My daughter is 12 years old.

I heard his words.

There are two brothers of mine.

Yesterday I went to Chunian, where the Taḥṣildār seized me. I had gone to sell two maunds of grain, and on my way back, the *taḥṣil* peon met me at my house, and told me to attend the *taḥṣil* as the Taḥṣildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Taḥṣildār, he asked me, 'do you know the Baori dialect?' I replied, 'yes, I will speak my own language.' The Taḥṣildār told me 'will you sing a song in your own language? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāori spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāori is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.¹ Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father; *hottō*, he was; *minn-hē*, to me; *khettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *ā* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me; *tinn-hō* for *tihō*, to them; *maĩ*, I, by me; *hottō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

¹ See Vol. ix, Part i.

[No. 59.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

BHOI DIALECT.

(DISTRICT MUZAFFARNAGAR.)

Ek bē'mi-nē hāi dīk'rā hōtā. Tihū-mē-ihā nanhē dīk'rē bābhā-nē
One was-to two sons were. Them-in-of by-the-younger by-son the-father-to
kahyō kē, 'ai bābhā, māl-nō bikhō jō mannhē pōh'chē mannhē
it-was-said that, 'O father, property-of store which to-me may-come to-me
dē dē.' Tō tihā māl v'chē dadhō. Aur thōrā
having-given give.' Then by-him property having-divided was-given. And few
days bād nanhē dīk'rē khab kuchh jamā karin ēk v'g'lā
days after by-the-younger by-son all wholsever together having-made one far
dēk-mē garō. Tō tihā ap'nō māl bad-chālī-mē upāyō. Tō
country-in went. Then there his property bad-conduct-in was-spent. Then
kārō kharach kari chukō, tihā mulak-mē mōtō kāl garō, aur ūh
all spent having-made he-owed, that country-in a-great famine fell, and he
garib thiwā ligyō. Tō tihā dēk'nō ēk kshānkār-nō jāi
destitute to-become began. Then that country-of one gentleman-to having-gone
ligyō. Tihō ap'nā khetarā-mē khōr chugāwan mōl'iyō. Aur tinnhē
joined. By-him his-own field-in wine to-feed was-sent. And to-him
chāh'rā hutl, 'tō chāh'kār jō khōr khātā marō pēt bharū.'
wish was, 'those karts which sūlar are-eating my belly I-may-fill.'
Tō kēnak tinnhē nahē dettō thō. Tō khoddi-mē āvin kēhō,
That anyone to-him not giving was. Then arisen-on having-come it-was-said,
'marā bābhā-nē kēt'nāyak mihintiyō-nē tuk sē, aur māi bhukyō narō-sē.
'my father-of how-many servants-to bread is, and I hungry dying-am.
Māi ūhin bābhā-kan jō aur tinnhē kahin kē, "ai
I having-arisen father-ward may-go and to-him I-will-say that, "O
bābhā, māi akh'mān-nū aur tarā hajōr-nū pōp kar'yō. Aur māi yah
father, by-me heaven-of and thy presence-of sin was-done. And I this
lyak nahē ki bap tarō dīk'rō kah'wāū. Mannhē tarā mihintiyō-ni
worthy not that again thy son I-may-be-called. Me thy servants-of
ēk-ni barabhar kari dēh." Tō ūhin ap'nā bābhā-kan
one-of like having-made give." Then having-arisen his-own father-ward
chaliyō. Aur ūh sbat v'g'lō hutō tō tinnhē dēk'khin tinnhā bābhā-nē
he-went. And he still far was then him having-seen his father-to
tarakh kyō, aur nāin tinnhē galē lagāyō aur ghanō puch-kāryō.
compassion came, and having-run his on-neck he-fell and much kissed.

Dīk'rē tinnhē kabyō kē, 'ai bābbā, maĩ akh'mān-nō aur tērō
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
 hujūr kakhūr kar'yō, aur ib yah lāyak kōi nahē kē barē tarō
in-presence sin was-made, and now this fit at-all not that again thy
 dīk'rō kah'rāũ.' Bābbā ap'nē nauk'rō-nē kahyō kē, 'khāũ
son I-may-be-called.' The-father-(by) his servants-to it-was-said that, 'good
 tē khāũ lūg'rā kaddhi āo aur tinnhē pah'rāo; tō tinnhā
from good clothes having-taken-out come and to-him put-on; then his
 hāth-mē gutthī aur goddā-mē khākh'rō pah'rāo, aur hammē khāiyē aur khusī
hand-on ring and feet-on shoes put, and we shall-eat and merry
 kariyē, kē marō dīk'rō marē hottō, ibbat jivīo; jāttō rēhō
shall-make, because my son having-died was, again revived; lost staying
 thā, ibbat milō.' Tō rājī thāwā lagā.
was, again was-found.' Then merry to-become they-began.

Tō tinnhō moṭṭō dīk'rō khettar'dā-mē hottō. Tar ghar-nā kaniyhāĩ āvyō
Then his eldest son field-in was. Then house-of near he-came
 gāvyā aur nāch'vyā-nō hōl khābhar'yō. Tō ēk naukar-nē bulāvin
singing and dancing-of sound was-heard. Then one servant-to having-called
 puchchhō ki, 'hiyō khū sē?' Tin-rē tinnhē kahyō ki, 'tarō bhāi
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
 āyā sē. Tō tarē bābbē moṭṭī jāphat karī sē; hīnē wākh'tē kē tinnhē
come is. Then by-thy by-father great feast made is; this for that to-him
 bhalō chaṅgō pāyō.' Tinē gūkhō karin chāhiyō kē, 'māhī nē
well good he-came.' By-him anger having-made it-was-wished that, 'inside not
 jāyō.' Tō tinnhē bābbā bāhar āvin manāwō. Tō tinē
I-may-go.' Then his father-(by) out having-come was-entreated. Then by-him
 bābbā-nū bollhin kahyō, 'dēkh kē it'nā barkhē-thō maĩ tarī ṭahal
the-father-to saying it-was-said, 'see that so-many years-from I thy service
 karū-sū. Aur kaddiyak tarā huk'mē-thē bāhar kō gayō na. Par taĩ
doing-am. And ever thy order-from outside ever I-went not. But by-thee
 bak'rī-nū chēliyū nē dadhū, kē ap'nā yārā-nē rājī manāũ.
a-goat-of young not was-given, that my friends-to merry I-might-make.

Tō tarō dīk'rō āvyō jinē tarō māl kañchinyō-mē uṛāvyō, taĩ
That thy son came by-whom thy property harlots-with was-wasted, by-thee
 tinnhī khāttar moṭṭī jāphat karī. Tinē tinnhō kahyō kē, 'ai dīk'rā,
his for-sake great feast was-made. By-him to-him it-was-said that, 'O son,
 tō khadā marā-kan rahē. Aur jō marō sē tō tarō sē. Par rājī
thou always of-me-near art. And what mine is that thine is. But merry
 manāmā aur khus hōnā chāhiyē thā kē tarō bhāi marō huttō, tō jivī
to-make and happy to-be proper was because thy brother dead was, he living
 gayō; aur gamārī gayō, tō mili gayō.
went; and lost went, he meeting went.'

HABŪRĀ.

The Habūpā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows :—

Saharanpur	2
Aligarh	868
Mathura	731
Farrukhabad	46
Mainpuri	232
Etawah	189
Etah	224
Moradabad	26
Shahjahanpur	113
Pilibhit	42
Sitapur	112
Elsewhere	11
TOTAL	2,596

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhili.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarāṭī Bhili, and closely resembles Bāori.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bāddō*, a father; *kuttō*, or *hittō*, was; *khēladḍō*, for *khēl'rō*, a field; *diddhō*, given; and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *ā* is pronounced like the *a* in the German 'mann.' As in Gujarāṭī Bhili, the letter *s* is regularly pronounced *kh* like the *ch* in 'loch.' The neuter gender ends in *ḍ*, as in *kahyḍ*, it was said. *Thārō*, your, becomes *tārḥō*. There are no other peculiarities which deserve special notice.

[No. 60.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ.

HABŪRĀ DIALECT.

(DISTRICT ALIGARH.)

Ēk bāb^arī-nē bai dīk^arā hittā. Tinnhō-mhē-ttē nanhē dīk^arā
A-certain man-to two sons were. Them-in-from by-the-younger by-son
 bābai kahyō, 'bābbau, ap^anō bhāgariyā-nō kan dēi-dai.' Aur
to-the-father it-was-said, 'father, my-own share-of property give.' And
 bābō dīk^arā vēhāchchī diddhō. Thōrā-khā dan pāchchī nanhō
the-father to-the-sons having-divided gave. A-few days after the-younger
 dīk^arō bhērō kari-liddhō, tinnhē lēin par-dēkhai pharō-gayō.
son collection made-together, that having-taken to-another-country went-away.
 Tahā urāvi khāvi diddhō. Jār khāi-laddhō pī-laddhō
There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up
 urāvi-diddhō, tār tā dēkh-mhē kāl parō-gayō; tār bhukkhai mar^awā
it-was-squandered, then that country-in famine occurred; then by-hunger to-die
 lagyō. Tār muttē gharē jāi rihō. Tinnhē khūar
he-began. Then in-a-great in-house having-gone he-remained. By-him swine
 charāwā tārā khētaddā-mhē ghālyō. Tō khūar khāttō chhōt^arā aur
to-graze his fields-into he-was-sent. He swine eating husks and
 chhānēkh tō khāwā 'pēt bharī-lō' rājji buttō. Kunē kāi
bark that to-eat 'belly I-may-fill' ready he-was. By-anyone anything
 kō dittō nahī. Jār tinnhē hōkh āvyō, tinnhē kahyō,
at-all was-given not. When to-him sense came, by-him it-was-said,
 jōnē, mhārā āggā-nē āt^alā majūr lāgi-rihā, tārā rōtā khāwan
'see, my father-to so-many servants are-employed, their loaves to-eat
 ghanā hī-rihā, aur mhē bhukkhai marō. Hā-tē jāssyō, tō
abundant are, and I by-hunger die. Here-from I-will-go, then
 bābā-nē jāssyō, tō bābē-khū kahis, "bābbau, Bhag^awān aggar
father-to I-will-go, then father-to I-will-say, "father, God before
 aur tō aggar pāp karyō; tārā dīk^arō kah^awā lāk kō
and thee before sin was-done; thy son to-be-called worthy at-all
 rihō nahī; tārā majūr lāgi-rihā, tā rākkhī-lai." Tinnhē
I-remained not; thy servants are-employed, in-them keep-(me)." He
 hēddyō bābbā-khē gyō; baigarē-thō āggē jōyō; bābbā-nē
arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
 tarakh āvi-gyō, nāsīn dīk^arā-nē bāth bharī-liddhō, buch^akārī
compassion came, having-run the-son-to embrace filling-was-taken, a-kiss

laddhō. Dik'rō bābbai-klō kahi, 'ō bābbā, tō aggar
was-taken. By-the-son the-father-to it-was-said, 'O father, thee before
 Bhag'wān-nō pāp karyō; mhō tārū dik'rō kal'wā lāk kō rihō
God-of sin was-done; I thy son to-call worthy at-all remained
 nahī. Tinnhē āggō nōk'rē-klō kahyō, 'khāū-tō khāū lugariyō
not. His by-father the-servants-to it-was-said, 'good-from good clothes
 kāddhiyō annhē pah'rāwō; hāt-mhē ēk biqī pah'rāvi-dai, innhō gōrū
take-out to-this-one put-on; hand-in one ring put-on, his on-feet
 khākhariyā pah'rāvi-dai. Ham'nā khā-pi khukhī karī-laddhō;
a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;
 kidhō mari-gayō-tō, pāchelhō jivī-paryō; ā pharō-gayō-tō, pāchelhō āryō.
because he-died-gone-was, afterwards alive-fell; this lost-gone-was, again came.'
 Khab jājji thāyā.
All rejoicing became.

Tinnhē muṭṭō dik'rō khētāddā-mhē hutō; tu āryō gharē nāw'rī gyō,
His elder son fields-in was; he came in-house near he-went,
 gāyā nāchryā-nō tinnhē khā bharyō. Tinnhē ēk nōkar bullāryō,
singing dancing-of by-him sound was-heard. By-him one servant was-called,
 tinnhē pūchelhōyō, 'klō bāt hī-rihī?' Tinnhē kahyō tinnhē-klō kai,
by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,
 'tārū bhāi pāchelhō āvi-gyō; tārū bābbē pantaoh kari, kidhō
'thy brother back came; by-thy by-father a-feast was-made, because
 tu khāū āryō.' Tō rikhai hī-gyō. Tinnhē āggō bāhar āryō,
he in-good-health came. He displeased became. His father out came,
 tinnhē manāvyō. Tinnhē āggō kahyō, 'āggā, jō, ā'tē
him entreated. By-him to-the-father it-was-said, 'father, see, so-many
 bar'khai-thī tārū geh'ti mhē kari, tārū bāt kadhi phari-nākkhi
years-from thy service by-me was-done, thy word ever was-transgressed
 nahī; tihāy-pai ēk bāk'rī-nō chēriyō kō diddhō nahī, kai mhārā
not; that-even-on one she-goat-of young-one at-all was-given not, so-that my
 ā'rā-kērē mōj kari-ly'ti. Pari jār tārū ā dik'rō āryō,
friends-with merriment I-might-have-made. But when thy this son came,
 jā tārū dhan mā'n'siyōn kharābi āryō, tinnhē-kājjai pantaoh
who thy wealth with-harlots having-destroyed came, him-for a-feast
 kiddhī. Tinnhē kahyō tinnhē-klō ki, 'arō dik'rā, khab dan mōhā-eh-
is-made. By-him it-was-said him-to that, 'O son, all days me-even-
 khē rihō; jō-kāī mhārō hī-rihō, tō tārū-chī rihō. Mannhē chah'ti-ti
near thou-art; whatever mine is, that thine-alone is. To-me it-was-proper
 ki mōhāch karat khukhalli, kidhō ā tārū bhāi mari-gyō-tō,
that I-even should-have-made pleasure, because this thy brother dead-gone-was,
 tō warai jivī-paryō; aur ā pharō-gayō-tō, warai āvi-gyō.
he again alive-fell; and this lost-gone-was, again came.'

PĀR[^]DHĪ OR ṬĀKANĀKĀRĪ.

The Pār[^]dhīs are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār[^]dhīs. Their dialect has been returned from the following districts :—

Where spoken.	Number of speakers.
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wun	2,000
TOTAL .	5,410

The Ṭākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures :—

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
TOTAL .	3,238

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār[^]dhī and Ṭākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

Pār [^] dhī	5,410
Ṭākankārī	3,238
TOTAL .	8,648

The dialect under consideration is a form of Gujarāṭī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, *i.e.* probably *kh*; thus, *paṛkhō*, money; *khāmlīna*, having heard, Gujarāṭī *sābhaḷīnē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgirī. *S* is, however, often retained; thus, *sū*, what; *dēs* and *dēs*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh*. Compare the corresponding *ḷ* in the Bhīlī of Eḍar and neighbourhood.

Ch is sometimes interchangeable with *s*; thus, *jāyach* and *jās*, thou goest. It is, accordingly, possible that *ch* has the sound of *s* as in other Bhil dialects.

r is dropped before palatal vowels; thus, *ikā*, twenty; *ifī*, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, *dp-nō pēf*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, *bāwō didu*, the father gave (*lit.* it was given). The suffixes of the case of the agent are *ē*, *nē*, and *nī*; thus, *ād'mī-yē*, by the man; *dhani-nē*, by the rich man; *tī-nā*, by him. Occasionally we also find *nō*; thus, *tī-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ma* and *mō*, respectively; thus, *ād'mī-n*, to a man; *bāwā-na*, to the father; *muluk-ma*, in the country; *galā-mō*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍō*, a horse; *ghōḍā*, horses. Occasionally, however, we find Marāṭhī forms such as *chhiyō*, instead of the common *chhiyō*, a son.

'I' is *hū*; in Buldana, however, *mī* as in Marāṭhī. Note the form *sū*, what? The oblique form *tyā*, that, is Marāṭhī.

Verbs.—The usual form of the present tense of the verb substantive is *chhā* in all persons and numbers. Other forms, however, also occur. Thus, *chhū*, I am; *chhē* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār'icū*, to strike, are,—

Sing. 1. *mārūs*.

Plur. 1. *mārie*.

2. *māras*.

2. *mārōs*.

3. *māras*.

3. *māras*.

Compare Khāndēśī and other Bhil dialects. *Ch* is often substituted for *s*; thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayō*, he went; *gayā*, they went. The form ending in *ā* is, however, also used in the singular; thus, *rhā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āyō*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *rahyaś*, they lived.

The neuter form of the past tense sometimes ends in *i* instead of in *yu*; thus, *ma-na pāp karī*, by-me sin was done.

The conjunctive participle ends in *i* or *ina* (*in*); thus, *karī* and *karina* (*karin*), having done. Marāṭhī forms such as *jāun*, having gone, also occur.

The verbal noun ends in *icā* and *i*; thus, *chārāicā-n*, in order to tend; *ad'chan paḍī lāgi*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pār'dhī, received from Akola. The third is a version of the Parable in Tākankārī, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

[No. 61.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT BULDANA.)

SPECIMEN I.

Kau ēk ād'mīn bē chhīyā hōtā. Tin-tī nhānō chhīyō
Some one to-man two sons were. Them-from younger son
 bān kawā lāgē, 'bā, mārā hīkhā-nī jīn'gī ma-na da.
to-father to-say began, 'father, my share-of property me-to give.'
 Mhun bāya āp'li jīn'gī baihōn wāṭi dadī.
Therefore by-the-father his-own property to-both having-divided was-given.
 Thōḍā dīn-tī nhānō chhīyō āp'li ākhī jīn'gī lēn
Few days-from the-younger son his-own all property having-taken
 mulūkh-par gayō. Tyāgē tī-na chain-bāji-ma āp'li ākhī jīn'gī
country-to went. There him-by luxury-in his all property
 uḍā-dadī. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma
was-squandered. His all money spent become-after that country-in
 mōṭō kāl paḍō. Tī-na khawā-nī baḍī aḍ'chan paḍī. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell. Then he one
 ād'mī-kana jāi rhā. Tyō dhanī-nē tī-na ḍukar rākḥ'wān āp-nā
man-near having-gone stayed. That rich-man-by him swine to-keep his
 khēt-ma mukyō. Tyā jāga tyā ād'miyē ḍuk'rā khāi
field-in he-was-sent. That in-place that by-man swine having-eaten
 rākḥī dadu kōṇḍyā-na khuśī-na āp-nō pēt bharī āsas.
having-kept given husks-by gladly his-own belly filled would-have-been.
 Paṇ tī-na kāhī kōṇa dadu nahī. Tin-tī tī-nā ḍōlā ughāḍyā.
But him-to anything by-anyone was-given not. Then his eyes were-opened.
 Tyāru tyō āp'lē manā-tī kawā lāgyā, 'mārā bā-nā naukar-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with
 yēḍu dhan huin in-tī adhik chha. Mi hyā jāga bhukyā
so-much wealth having-been that-than more is. I this at-place hungry
 marū-. Tar ham-nā bā-nā gharī jāun kahu kī,
am-dying. Then our father-of to-house having-gone I-shall-say that,
 "bā, tumārō wa Dēw-nō baḍā āp'rādhi chha. Wa mē tumārō chhīyō
'father, thy and God-of great sinner I-am. And I thy son
 bagāyā māphak nahī. Ham-nā ātā mōl'kar-gatī bagāw." Yēḍō
to-be-considered worthy not. Me now servant-as consider.'" So-much

ichyār kari tyō nk'lin āp'lā bā-kana āyō. Tyō āw'tā,
reflection having-made he having-started his father-near came. He coming,
 bāya dur-ti dēkhō. Ti-na āyin dik'rā-nā, galā-mō paḍyō,
by-the-father far-from was-seen. Him-by having-come son-of neck-on fell,
 ti-nā mukō ladō.
his his was-taken.

[No. 62.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Aj^amā pandhar dan huyāsī, Suk^ara-vārī rāti hū, mārī bāwan, an ba
About fifteen days have-elapsed, Friday at-night I, my wife, and two
 chhiyā kbuī rahyā-thā. Tyā-wakh^atī ba-pahār rāt-nā k^humārī mārā
children having-slept stayed. That-time-at two-watches night-of about my
 bāwan-nī jāgī karyā an kah^awā lāgī kī, 'ghar-ma wāsan
wife-by awakening was-made and to-say she-began that, 'house-in pots
 wājī rahyā-sa, mānas-nu chahāl āvī rahyō. Tyō uthō.
jingling are, man-of sound having-come is. Therefore arise.'
 Tyā-war^anī hū uthyō an bhit-nā bhanī jōyū, tē chhēkū
That-upon I arose and wall-of towards it-was-seen, then a-hole
 diṭhū. Tyā-war^anī mārī khātrī hōi kē kōi-tarī ad^amī ghar
was-seen. That-upon my conviction became that someone man house
 phōḍin andar chhiyō. Ghar-ma diwō nōtō. Mārā pāthar-nā hēṭa
having-broken inside was. House-in lamp was-not. My carpet-of under
 angār-pēṭī hatī. Tī turata-ch kāḍhin lagāḍin. At^arā-ma
fire-box was. That quickly-verily having-taken-out was-lighted. Meantime-in
 hā ārōpī bhit pād^awā-nā chhēkā-kanhā jāwā lāgyō. Tyā-par mārī
this accused in-wall bored hole-near to-go began. Him-on my
 najar gēyā-par ma ti-na dharyō an ti-nu hāt dharin ti-na
eyes gone-on by-me him was-held and his hand having-seized him-to
 bōlyō, 'arē chōṭṭō, kyāhā jāyach?' Tyā-war^anī ti-nī mā-rī kustī
was-said, 'O thief, where goest?' That-upon his my wrestling
 hōi. Ma ghar-ma mōṭhō-ch kallō karyō. Tyā-war^anī ghar-nā
became. By-me house-in great-verily noise was-made. That-upon house-of
 sējārī lōk Sitārām an Iṭhōbā āyō. At^arā-mā-ch mārā bāwan-
neighbour people Sitārām and Viṭhōbā came. Meantime-in-verily my wife-by
 diwō lagādyō an ghar-nā khākālī kāḍhī, an tyō ikham
lamp was-lighted and house-of chain was-unfastened, and those persons
 ghar-ma āyā. Tyāhātū ma-na ghanu jōr āyō. Tinā-kanha pāch khan
house-in same. Then me-to great violence came. Him-near five pieces

chōli-nā nakalyā. Tyē khaṇ traṇ rupyā kīmat-nā ohu. Tyē mārā
coat-of were-found. These pieces three rupees worth-of are. Those mine
chha.

are.

Ārōpi kōp'tā gām-nā chha, tī-nu nām tu chha, ām-na
The-accused which village-of is, his name what is, us-to
 mālūm nahī. Kāraṇ tyō hamārā gām-nā nahī. Ma divā lagūq'nā-
known is-not. Because he our village-of is-not. By-me lamp lighting-
 kājan aṅgār-pāṭi-n lāḱḱā tāṇhyā, at'rā-ma ārōpi chhēkā-kanha
for fire-box-of a-match was-rubbed, meantime-in the-accused hole-near
 dīthō. Tyā-mula ma-na diwō lagūq'tā āyō nahī. Bhīt-na pādēlā
was-seen. Therefore time-to lamp lighting came not. Wall-to bored
 chhēkā-ma-ti mānaṇ aḍ'chan-ti āwā jāwā khakē. Kōrat-mā hōllō khilō
hole-in-from a-mon difficulty-with come go can. Court-in being nail
 ji-na bhīt-na chhēkū pād'yu tyō ma-na chhēkā-kanha nhānī-ma
which-with the-wall-to hole was-bored that me-to the-hole-near bath-room-in
khāp'vū.
was-found.

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Viṭhōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.

[No. 63.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ OR ṬĀKANĀKĀRĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN III.

Kōṇ-ēk admī-na bē chhiyā thāyā. Ti-nō nānō bā-na
A-certain man-to two sons were. Them-of the-younger father-to
 kawānō, 'bā, jō sampat-nō wātō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to
 da.' Mag ti-na tyā sampat wātī didhī. Pachha thōḍā
give.' Then him-by him property having-divided was-given. Then a-few
 dan-ma nānō chhiyā ākhī jamā-karī dūr dēs-mō gayō ;
days-in the-younger son all having-collected distant country-into went ;
 tyā jāi udh^hlēpan-ti chālyō ān āpⁿni sampat
there having-gone extravagance-with he-remained and his-own property
 udāi didhī. Pachha ti-na ākhī kharchyā-par tyā
having-squandered was-given. Then him-by all expended-after that
 dēs-mā mōthō kāl paḍyō. Yēū thāyā-par ti-na
country-in great famine fell. This having-happened-after him-to
 ad^hchan paḍī lāgī. Tahē tyē tyā dēs-ma-na ēkā admī-kana
difficulty to-fall began. Then he that country-in-of one man-near
 jāina rahyō. Ti-nō ti-na ḍukaldā charāwāna āpⁿnā khētar-ma
having-gone lived. -Him-by him swine to-graze his-own field-in
 mōk^hlyō. Tahē ḍukaldā jē tar^hpanā khātā asa tinā-par ti-na, 'āpnu
was-sent. Then swine which husks eating were that-upon him-to, 'my-own
 pēt bhariyē,' yahu ti-nā dil-ma āyu. Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even
 ti-na kāhī dadhu nahi. Tyāru tyō dēh-par āina kawā
him-to any-thing was-given not. Then he senses-on having-come to-say
 lāgyō, 'mārā bā-nā ghar kēldā mōl^hkaryā-na ghanā ōldā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
 āb hū bhuk-tē marus. Hū uṭhina mārā bā-nā ghamī
and I with-hunger am-dying. I having-arisen my father-of near
 jāis, ān ti-na kahīs, "bā, ma-na Dēw-nā viridh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy
 āgwādē pāp kārī. Hamⁿnā-kantī tārō ḍik^hrō kawā-na asal nahi,
before sin was-done. Henceforth thy son to-be-called fit am-not,

āp'nā ēkā mōl'karyā ghatī muk.' ' Nantar tyō uṭhina āp'nā
thy-own one labourer like keep. ' Then he having-arisen his-own
 bā-ghamī gayō. Tēhē tyō dūr chha tēdā-ma ti-nā bā ti-na
father-near went. Then he distant was the-meantime-in his father him
 dēkhina tar'mali gayō, ān hājīdhāin ti-nā galā-ma mīthī ghālī,
having-seen having-pitied went, and running his neck-in embracing was-put,
 ān ti-nā mukkā ladā. Pachha dīk'rō ti-na kawānō, 'bā, Dōw-nā
and his kisses were-taken. Then the-son him-to said, 'father, God-of
 viridh ān tārā āgwādō ma-na pāp kari, ān ham'nā-kanti tārō
against and of-thee before me-by sin was-done, and to-day-from thy
 dīk'rō kawāna hū asal nahi.' Parantu bāyō āpnā sāl'dār-na
son to-be-called I fit am-not. But by-the-father his-own servant-to
 kayu, 'asal jhagō lāina . ti-na ghālō, ān ti-nā hāt-ma iṭi
it-was-said, 'good garment having-brought him-to put-on, and his hand-on a-ring
 ān pag-mō khākh'dā ghālō. Pachha āpūn khāina harikh kaq'sū.
and feel-on shoes put. Then we having-eaten merriment will-do.
 Kāran yō mārā dīk'rō marī gayō thō, tyō pachha jītō thāyō ;
Because this my son having-died gone was, he again alive became ;
 ān khōī gayō thō, tyō sūp'dyō.' Tahē tyō khuṣi kar'wā lāgyā.
and lost gone was, he is-found. Then they merriment to-do began.

Tyā-wakta ti-nō mōṭhō dīk'rō khētar-mō hōtō. Pachha tyō āina
At-that-time his elder son field-in was. Then he having-come
 ghar-kan āvin-ṣenyā bājyā ān nāch khām'iyō. Tahē sāl'dār-ma
house-near having-come music and dancing was-heard. Then servants-among
 ēk-na bulāina puchh'wā lāgyō, 'hā su chha ? ' Ti-na pachha kayu
one-to having-called to-ask he-began, 'this what is ? ' Him-by then it-was-said
 kī, 'tārō bhāī āyō, ān tārā bā-na khuṣi-hāsi-thī milyō, inā-khāṭu
that, 'thy brother came, and thy father-to in-good-condition was-obtained, therefore
 ti-na mōṭhī paṅgat kari chha.' Tahē tyō rikhō bharin māhē
him-by great a-feast made is. Then he with-anger being-filled inside
 gayō nahi. Pachha ti-nō bā bāhār āina ti-na kham'jāw'na lāgyō
went not. Then his father out having-come him to-entreat began.

Parantu ti-na bā-na bōl'wā lāgyō kī, 'pāhā, ēdā warkha
But his father-to to-say he-began that, 'see, so-many years
 tāru chāk'ri kari, ān tāri ājāā kadhi bhāngī nahi.
thy service was-done, and thy commandment ever was-broken not.
 Hū mārā dōstā-barōbar chain kar'su, inā-khāṭu tyō ma-na kar'dū
I my friends-with pleasure might-make, therefore thee-by me-to a-kid
 suddhā dēdhu nahi. Ān jī-na tāri sampat kaj'ban saṅga
even was-given not. And whom-by thy property kajlots with
 uḍāī dadō tyā ā tārō dīk'rō āyō tahē tū tinā-khāṭu
having-squandered was-given that this thy son came then by-thee him-for

mōṭhu khāū karyu chha,' Pachha ti-na kawu, 'dīk'rō, tū nēh'mī
a-great feast made is. Then him-by it-was-said, 'son, thou always
mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But
ānand ān chain kariyē yō assal hōtu. Karan yō tārā bhāi
rejoicing and pleasure we-should-do this proper was. Because this thy brother
mārī gayō thō, tyō pachha jītō thāyō; ān khōī gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
sāp'dyō.'
is-found.'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages :—

Nimpur,
Gomunda,

|
Saipur.

Lalmohanpatna,
Dhukurda,

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIFFITH, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapore. Journal of the Asiatic Society of Bengal, Vol. lxvii, Part i, 1898, pp. 185 and ff.*

Siyālgiri is derived from a dialect closely related to Gujarātī-Bhili, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhil tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgiri is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhil dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German 'ach'. In Pār'dhi *kh* is used instead of this *h*; thus, *paikhō*, money; *ikh*, twenty, etc. Similarly *kh* is usually substituted for *s* in Siyālgiri. Thus, *khāb* for *sāb*, all; *dēkh* for *dēs*, country; *khāmlōyā-n*, Gujarātī *sābhal'wū*, to hear (compare *hām'linē*, having heard, in the Bhil dialects of Jhabua and Kotra); *barakh*, Gujarātī *varas*, a year; *khāk-hāun* having become awakened (compare *hamkt*, thought, in the Bhil dialect of Ratlam).

We have no information as to the pronunciation of this *kh*. It is, however, probable that it is pronounced in the same way as in other Bhil dialects. For we occasionally find *h* and even *g* used instead; thus, *kahāin*, a harlot; *rig*, anger. I have therefore substituted the sign *kh* for the *kh* of the original.

The *ksh* in *hiksha*, share, is probably due to the influence of *angśa*, share, in the Bengali text from which the translation was originally prepared.

A cerebral *ḍ* between vowels is pronounced as an *r*, as is also the case in other Bhil dialects; thus, *thōṛā*, few.

L is sometimes substituted for *n*; thus, *lāchu*, dancing; and perhaps also *lāsin*, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

V is sometimes dropped before *i* and *ē*, as is usually the case in many Bhil dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēg^alū*, distant; *īṭi*, Gujarātī *vīṭi*, ring. In *āt*, word, *w* has been dropped before *ā*. In other cases *w* becomes *b* as in eastern vernaculars; thus, *barakh*, year; *jībat*, living; *sēbā*, service.

Nouns.—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made; *tāri āt parhikōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dikrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahū*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāṭhī and eastern vernaculars; thus, *dikrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives; thus, *mōṭō dīkrā*, the big (i.e. elder) son.

The usual case suffixes are as follows :—

Dative, *nē*, *n*; *kō*.

Ablative, *sē*.

Genitive, *nā*, *n*.

Locative, *mē*, *mī*, *mō*.

Thus, *mānkhā-n*, to a man; *bābā-nē*, to the father; *ghar-mī-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marad-nā baya dīkrā thēi*, one man of two sons were; *māra bābā-n kēṭlā jhānā darmō-pāun chākēr*, how many hired servants of my father's; *gāmṛā-mī*, in the village; *uṇḍēl-mē*, on the neck; *bīl-mō*, in the field. Old locatives are *dēkhēhē*, in the country; *bīlē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father; *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father; *āp-nā chākēr-nē*, to his servant; *āp-nā pēṭ*, his belly.

Pronouns.—‘I’ is *mu*. This form also occurs in some Bhil dialects. ‘My’ is *māra*. The suffix of the dative of pronouns is *hē*; thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhil dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tūhu āgal*, before thee; *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is *tu*, genitive *tūhu*, *tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this; *ēhi*, this; *tinha*, and *inha*, he; *hiyē*, he; *sō*, that; *tō*, that; *tē-krā* his;

tār bad, that after, etc. The forms *tinha* and *inha* are perhaps originally the case of the agent.

'What?' is *khāṭ*, corresponding to *khā* in Gujarātī-Bhili.

Verbs.—There is apparently no difference between the singular and the plural. Thus, *rahin* means 'he was' and 'they were.'

Of the verb substantive the following forms occur, *raha*, thou art; *thā*, it is; *hutā*, he was; *thēi*, they were.

The conjunctive present is used both as a present and as a past; thus, *maru*, I die; *kahē*, he said; *rahē*, he lived; *jāi kō-ni*, he would not go. All these forms are Gujarātī-Bhili. The same is the case with the ordinary past; thus, *āya*, he came; *dikrā kahā*, the-son(-by) it-was said; *hīksha didhu*, the share was given; *giya*, he went; *lāgā*, they went; *jō tār khāhja khādu*, who ate thy property, etc.

The future is formed as in Gujarātī-Bhili; thus, *kahis*, I shall say.

Eastern forms are perhaps *khāin*, they ate; *rahin*, he lived. It is, however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Khāndeshī and some Bhil dialects. Compare *lāgin*, he began, they began, etc., in the Naikāḍī dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un*; thus, *kari*, having done; *lēin*, having taken; *jāu*, having gone; *khāun*, having eaten. The form *kar-kē*, having done, is borrowed from Hindī.

The negative particle is *kō-ni*, not. The same form occurs in some Rājasthānī and Bhil dialects.

The inflexion of Siyālgirī is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhili. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *āgā*, father (probably the Turkī *āghā*, master, borrowed through Hindustānī); *badi-thēi*, against; *ba-bhain*, thereupon; *ēlā-tō*, then (probably the ablative of the base contained in Māw'chī *ēlō*, that); *chhēya* (perhaps a corruption of the Bengali *chēyē*) in *darkār ghanu chhēya khādu*, more food than necessary; *dayā-bahī*, pitying (perhaps, compassion having flowed); *lāsin*, having run; *undēl*, neck, etc.

For further particulars the student is referred to the specimen which follows:—

[No. 64.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SIYĀLGIRĪ DIALECT.

(DANTAN THANA, MIDNAPORE.)

Ēk marad-nā bayā dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē
One man-of two sons were. Them-among the-younger son his-own father-to
 kahē, 'bāb, mārā hīksha mārā dē.' Inha ba-bhain hīksha ālaha ālaha
says, 'father, my share me-to give.' By-him thereupon share separate separate
 kari didha. Thōrā dan rahin nānha dikrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
 hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure
 karin āp-nu khab urāi didhu. Sō khab kharach-patra
having-made his-own all having-wasted was-given. That all expenditure
 kidhi, tō dēkhēhē barī akāl pari giya. Hiya barī dukhī
was-made, that in-country great famine having-fallen went. He very miserable
 thāi giya. Tinha ēlā-tō jāu tō-ch gāmṛā-mi ēk mānkhān
having-become went. He then having-gone that-very village-in one of-man
 hēla jhāli riha. Tinha āp-nu bilē ghusri charān mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent
 didha. Ghusri jō chhatriyā khāin tō dēin āp-nā pēt bharāū
was-given. Swine what husks ate those having-given my-own belly I-may-fill
 khōjē. Tindhē kinha didhu kō-ni. Pāchhu khāk-hāun
he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become
 tinha kahū, 'mārā bābān kēṭlā jhānā darmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants need
 ghanu chhēya khādu pāvē ā mu hyākhē bhūkhē maru. Mu hā-ta
much than food get and I here with-hunger die. I here-from
 uṭhin mārā āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi
having-arisen my father-to near may-go to-him will-say, "father, by-me God
 badi-thēi tūhu āgal pāp kidhu. Mu āu tār dikrā buli ōlakhi-pāris
against of-thee before sin was-done. I again thy son having-said be-considered-can
 kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākh." Pāchhu tinha
at-all-not. Me thou one wages-getting servant having-made keep." Afterwards he
 uṭhin āp-nu āgā-kēnē giya. Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He far was, his father to-see got,
 inha dayā-bahi lāsin jāin unḍēl-mē lēin buchṛā didhā.
he pitying having-run having-gone neck-on having-taken kisses were-given.

Dikrā tinhō kahū, 'bāb, āu Gōkhāi badi-thēi tērā āgal pāp kidhu.
The-son(-by) to-him it-was-said, 'father, now God against thy before sin was-done.
 Mu āur tār dikrā buli . ōlakhi-pāris kō-ni.' Bāb āp-nā
I again thy son having-said be-considered-can at-all-not.' The-father(-by) his
 chākēr-nō kabū, 'hēlu khāu lukrā li āin inhō parāihā
servants-to it-was-said, 'quickly good clothes having-taken having-come to-him put-on
 dē. Inhā hātō 7ī āur gōrō khāmṛā dē. Hōmō inhō lēin
give. His on-hand ring and on-foot shoe give. We him having-taken
 khādu khāun khūsi rahin. Jē-sō mārā dikrā mari giya, jibat
dinner having-eaten happy will-remain. Because my son having-died went, alive
 thāin; hāji giya-ta, pāo-ta lāya-ha.' Tār-bād khūsi thāyan lāgā.
became; lost gone-was, found-was got-is.' That-after merry to-become they-began.

Tinha mōṭō dikrā bil-mō hutā. Tō āin ghirō lāchu bājnu
His elder son field-in was. He having-come in-house dancing playing
 khāmlōyōn pāū. Tab tinha ēk chākēr-nō kānbō bōlāin puohhu,
to-hear! was-got. Then by-him one servant near having-called it-was-asked,
 'ā khab khū?' Sō inhō kahū, 'tār bhāiya āwa, tār āgā
'this all what?' Him(-by) to-him it-was-said, 'thy brother come-is, thy father(-by)
 khāu khādu taiyār kidhu. Kin-sō? tinha tinhō khūthiu khāu jōyān
good food prepared was-made. Why? by-him him safe well to-see
 pāū.' Tinha rig kidhu, ghar-mi-kō jāi kō-ni. Pāohhu tinha
it-was-got.' By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his
 āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kō āp-nā
father outside having-come entreating was-done. He answer made-having his-own
 āgā-nē kahē, 'ētnā bārakh-sō tāri sēbā karu. Tāri āt kēdō parhi-kōlā
father-to says, 'so-many years-from thy service I-do. Thy word ever disobeyed-was-made
 kō-ni. Tō tu manhō kēdō ēk bakri-nu chēliu-kō dēi-ni jō mārū bandhu-nō
at-all-not. Still thou to-me ever one goat-of a-kid gavest-not that my friends
 lēin hēkhē. Tār ēhi dikrā jō kabābin khātō rahin
having-taken I-might-laugh. Thy this son whom(-by) harlots with having-lived
 tār khābaj khādu, hiya jab āvya tu ini-guriyē khādu khāu taiyār
thy properly was-eaten, he when came thee(-by) him-for food good prepared
 kidhu.' Sō tinhō kahū, 'dikrā, tu mār barōbbār raha. Mārū
was-made.' (By-)him to-him it-was-said, 'son, thou me with livest. Mine
 jē'lu [thū, sō khab tārū. Khūsi jāin riha. Tār āyab bhāiya
whatever is, that all thine. Merry having-become is(-proper). Thy this brother
 mari giya-ta, jibit thāin āvya; hāji giya-ta, pāvya.'
having-died gone-was, alive having-become came; lost gone-was, was-found.'



KHĀNDEŚI AND ITS SUB-DIALECTS.

Under this heading are included Khāndēśi proper, and the sub-dialects of that form of speech entitled Dāngī and Raṅgāri. These are all dealt with in detail in the following pages. The total number of speakers is as follows :—

Khāndēśi proper	1,217,736
Dāngī	31,700
Raṅgāri	3,630
TOTAL	1,253,066

The so-called Kuṇ'bāu is included under Khāndēśi proper.

KHĀNDEŚI, AHIRĀṆĪ OR DHED GUJARĪ.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśi, i.e., the language of Khandesh. Another name is Ahirāṇī, i.e., the language of the Ahirs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Dhēḍ Gujarī connects the language with a group of low-caste husbandmen. The Kuṇ'bis are stated to speak a separate dialect called Kuṇ'bāu or Kuṇ'bi. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśi is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhāḍī, and only 186 Sonars were reported as speaking Ahirāṇī.

Khāndēśi is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey :—

Khandesh	1,050,000
Nasik	125,000
Nimar	42,036
Buldana	500
Akola	200
TOTAL	1,217,736

Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kuṇbāū.

AUTHORITY—

Gazetteer of the Bombay Presidency, Vol. xii, Khāndesh. Bombay, 1880. Account of the language on pp. 42 and ff.

Pronunciation.—*A*, *ā* and *ē* are not seldom interchanged; thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father; *mānus-nē* and *mānus-nā*, by a man. As in the Marāṭhī of Berar, neuter bases end in *a* where Dēśī Marāṭhī has *ē*; thus, *asa wāṭ^ana*, so it appeared; *sōna*, gold.

Ē is interchangeable with *yā*; thus, *tē* and *tyā*, they.

The palatals are pronounced as in Gujarātī and Rājasthānī. Thus, *mī jās*, I go; *thōḍā-ch din-thī*, after a few days. Note the emphatic particle *ch* in the last instance. It agrees with Marāṭhī *ts* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāṭhī and Gujarātī. Thus, *ghōḍā*, a horse. The cerebral *n* is very irregularly used, and a dental *n* is often used instead; thus, *kōṇī* and *kōnī*, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find *mā-nā*, my; *tyā-nā*, his.

The cerebral *l* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *ḍōlā*, eye; *pal*, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *ḷ* is, therefore, probably inaccurate. The cerebral *l* is commonly pronounced like the *l mouillé* in French, and it is, accordingly, often written as a *y*; thus, *ḍōyā*, eye; *pay*, run. *Y* instead of *ḷ* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *ḷ* in the Marāṭhī of Berar, and for *r* in Dravidian languages.

V is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāṭhī of Berar. Thus, *ichāra*, it was asked; *ikat*, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative post-position is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*; thus, *(ghar-)mā*, in (the house); and only occasionally *(hāt-)mā*, on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāṭhī and Gujarātī. The neuter is, however, constantly confounded with the masculine. Thus, *it^ana wāṭ^anā*, so-much appeared; *pāp kar^anā sā*, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him; *ghōḍās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *ohākar-lē*, to the servants; *hai dukkar rahinā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āṇḍor*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvi and Gujarātī; thus, *ghōḍā*, horses; *chhōk-rā*, sons. Occasionally, however, we also find Marāṭhī forms such as *ghōḍē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvi; thus, *gāyā*, cows; *pōrī*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvi; thus, *ghōḍyā*, mares.

Weak neuter bases seem to form their plural in *ē*; thus, *duk-rē*, swine. But also *dukkar*, swine. Strong neuter bases end in *a* in the singular; thus, *sōna*, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvi and Gujarātī. Thus, *bāp-lē*, to the father; *ghōḍā-nā*, of the horse. Marāṭhī forms, such as *ghōḍyā-iar*, on a horse; *lār-khē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhīngōḷā*, a bee, oblique *bhīngōḷyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers; *pōris-lē*, to daughters; *bhītas-mā*, in the walls; *ghōḍlās-nā*, of the horses. It has already been noted that the singular form is often used instead; thus, *bāp-lē*, to fathers; *mānus-lē* and *mān-sēs-lē*, to the men.

The usual case postpositions are,—instrumental, *sī*, *iarī*, *ghāi*; case of the agent, *nā*, *nī*, *nē*; dative *lē*, *lā*, *nē*, *nā*; ablative, *lhi*, *jaw'jūn*; *pāsīn*, *pāy*, *pāin*, *pun*; genitive, *nā*, fem. *nī*, neut. *nā*; locative *mā*, *mē*, *mā*, and *majhār*. Thus, *dōr-ka-sī*, with ropes; *bāp-nā*, by the father; *hīsā-lē*, to (my) share; *ghar-mā*, in the house; *ghōḍās nā*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī; thus, *bāpē*, by the father; *bhukē*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *sī* is Marāṭhī. The same is the case with the ablative suffix *jaw'jūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *nā*, *nē* and Mālvi *nā*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvi and Gujarātī *nē*.

The usual suffix of the ablative is *lhi* as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix *mā*, *mā* corresponds to Gujarātī *mā*, and *mē* to Mālvi *mē*, *mā*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from

that prevailing in Marāṭhī. In this respect Khāndēśī approaches Gujarātī and Mālvi, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhalā mānus*, a good man; *bhal^ayā bāy^akā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōḍā-^{ch} dīn-thī*, after few days; *tyā-nā galā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhalyā mānus-lē*, to a good man. An oblique form seems to end in *ī*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nimar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. 'I' is *mī*, but also *mai*, as in Mēwātī. 'We' is *ham* or *ām*, as in Mēwātī; 'you' is *tum*, as in Mēwātī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed; *āmī*, *ām-ē* and *āmhū*, by us; *tumī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *hau* and *au*, this: compare Marāṭhī *hā*, Rajpipla Bhīlī *āi*, Māwchī, Dēhawālī and Dhōḍiā *ō*, Mālvi *yō*.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *jāyāt*, they became, is also used in the sense of 'he became'; *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, *bāp-nā sāṅg^anā*, instead of *sāṅg^ana*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē tī-lē balāvī*, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, *tō kar^anā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhīl dialects, and in the Ahīrwātī and Mēwātī dialects of Rājasthānī. In Nimar we also find *chhē* as in Nimārī and Gujarātī. The forms *sā*, *sē*, and *śē* are used for all persons in the singular. The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *sēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versa*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarātī *kata*. The regular forms are,—singular, 1, *whatū*; 2, *whatā*; 3, *whatā*; plural, 1, *whatūt*; 2, *whatāt*; 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, *hōtās*, thou art, you are, they are, etc.

The infinitive is *kōna* or *asna*, to be. The conjunctive participle is *hōz-sam*, having been. Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the specimens. Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas*, I, thou, or he, does; *kar'tas*, we, you, or they, do. In Nimar the plural is *kar'jēs*, we do; *kar'tēs*, you and they do. In the same district we also find forms such as *jāus*, I go.

The past tense is often formed as in High Hindi; thus, *lāgā*, he began; *tyā-nē mārā*, he struck. Commonly, however, a suffix *nā* is added. Thus, *tō paq'nā*, he fell; *tī paq'nī*, she fell. This suffix must be compared with the common *n*-suffix in Bhili and the suffix *nē* of the past tense of Sadri Korwā and other broken dialects spoken by aborigines—See Vol. vi, p. 222. Compare also forms such as *bāndhānō*, bound; *dīkhānō*, seen; quoted in the Khandesh Gazetteer from Northern Gujarātī.

The suffix *nā* is sometimes also transferred to the present tense; thus, *mī chāl'nā*, I go; *tō rāh'nā*, he lives. A corresponding present participle is *rāh'nā*, being.

The wide use of this *n*-suffix for past time in Gujarātī, Bhili, and Khāndēśī (it also occurs in Eastern Hindi), may suggest that it is of a different origin from the Aryan suffix *ta*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n*-suffix in Muṇḍā languages.

The usual singular form of the past tense ends in *ā*, fem. *ī*, neut. *a*, the corresponding plural in *āt*; thus, *gyā*, I, thou, or he, went; *gyāt*, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *mī gāū*, I went; *ham gāū*, we went. The singular is very often used instead of the plural; thus, *jāyā*, they became; *lāgā*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rup'yā kānī līdhāt*, who took the rupees? The final *a* of the past tense neuter is often dropped; thus, *tyā-nī ghar bāndh*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tyā khātā-tā*, they were eating; *tī raq'tī-tī*, she was crying; *pāp kida tē*, sin has been done; *chālēl tē*, I have walked; *marēlā hōlā*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc., in such compound tenses. This *tā* is perhaps only abbreviated from *hōlā*. It is, however, possible that it is identical with Mālvi and Mēwātī *thā* and the Bundēli *tō*. This latter form at least seems to occur in *lai-thāū*, I took; *lai-thāt*, you took. Compare *basī rah'nā tē*, he is sitting.

The future is formed by adding an *s*-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāṭhī forms. Thus, *kar'sū*, I shall do; *kar'sī*, *karīs* and *karī*, thou wilt do; *karī* and *karal*, he will do; *kar'sāt* and *kar'sū*, we shall do; *kar'sā*, *kar'sāl*(l), and *kar'sāt*, you will do; *kar'tī*(l) and *kar'tin*, they will do. The form *karī* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *mī ōlak'h'tū*, (if) I had recognized; *tō āp'na pēḥ bhar'tū*, he would have filled his stomach; *tī dēti*, (if) she had given.

The imperative is formed as in Marāṭhī; thus, *kar*, do; *chalā*, go ye.

An infinitive is formed with the suffix *ū* (*u*); thus, *karu lāg'nā*, he began to do. Sometimes *lāg'na* is added to the conjunctive participle; thus, *tō karī lāg'nā*, he began to do

Other verbal nouns end in *nā*, *ā*, and *wā*; thus, *nāch^{nā}*, dancing; *khāwā-lē*, in order to eat; *sāṅg^{wā}-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *yēt*, coming; *khātā*, eating. The past participle passive ends in *ā* or *nā*; thus, *kyā*, *kidā* or *kar^{nā}*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāh^{nā}*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gayāl* and *gayōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōt bhar^{wā}*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *ī*, to which *n*, *nē*, *nī*, *san*, and *sanī* may be added. Thus, *dēī*, having given; *uṭhīn* and *uṭhinē*, having arisen; *khāyīnī*, having eaten; *lēī-san*, having taken; *mhanī-s^{nī}*, having said. In a few instances we find Marāṭhī forms such as *karūn*, having done; *mhanūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *s*-future, and its conjunctive participle takes the suffix *ī*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

KHĀNDEŚĪ SKELETON GRAMMAR.

I.—NOUNS.

Singular.	Masculine.		Feminine.		Neuter.
Nom.	<i>bāp</i> , a father	<i>ghōḍā</i> , a horse	<i>gāī</i> , a cow	<i>ghōḍī</i> , a mare	<i>pāp</i> , a sin.
Instr.	<i>bāp-nī</i>	<i>ghōḍā-nī</i>	<i>gāī-nī</i>	<i>ghōḍī-nī</i>	<i>pāp-nī</i> .
Dat.	<i>bāp-lē</i>	<i>ghōḍā-lē</i>	<i>gāī-lē</i>	<i>ghōḍī-lē</i>	<i>pāp-lē</i> .
Abl.	<i>bāp-thī</i>	<i>ghōḍā-thī</i>	<i>gāī-thī</i>	<i>ghōḍī-thī</i>	<i>pāp-thī</i> .
Gen.	<i>bāp-na</i>	<i>ghōḍā-na</i>	<i>gāī-na</i>	<i>ghōḍī-na</i>	<i>pāp-na</i> .
Loc.	<i>bāp-mā</i>	<i>ghōḍā-mā</i>	<i>gāī-mā</i>	<i>ghōḍī-mā</i>	<i>pāp-mā</i> .
Plural.					
Nom.	<i>bāp</i>	<i>ghōḍā</i> , <i>ghōḍē</i>	<i>gāyā</i>	<i>ghōḍyā</i>	<i>pāp</i> .
Obl.	<i>bāpēs</i>	<i>ghōḍās</i>	<i>gāyās</i>	<i>ghōḍyās</i>	<i>pāpēs</i> .

ADJECTIVES.—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhāk^{lā}*, small, fem. *dhāk^{lī}*, neut. *dhāk^{la}*; plural *dhāk^{lē}* and *dhāk^{lā}*, fem. *dhāk^{līyā}*, neut. *dhāk^{lē}* (?).

The oblique Marāṭhī form occasionally occurs. Thus, *dhāk^{lē} ghar-mā*, in the small house.

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Singular.	Plural.	Singular.	Plural.	—	—
Nom.	mi, mei	hem, hem, dpon	ti	tum	kön	käg.
Instr.	mi, mi	äm, äm, ä	ti, tu-nä	tum, tum	kön-nä	kasä-nä.
Dat.	ma-i	äm-i	tu-i	tum(i)-i	kön-i	kasä-i.
Gen.	ma-na	äm-na	tu-na	tum-na	kön-na	kasä-na.
It, that, he.						
	M.	F.	N.	Plural.	So also jö, who. Hem, this, becomes kai (or ä) in the feminine and neuter. Oblique (ä)g, fem. and neut. f. Plural äg, obl. masc. äg, fem. and neut. it.	
Nom.	ti	ti	ti	ti, tjd		
Dat.	ti-i	ti-i	ti-i	ti-i-i		
Gen.	ti-na	ti-na	ti-na	ti-na-na		

III.—VERBS.

A.—Verb Substantive.—Ä-na, ä-na, to be.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
1	ti	ti-as	wiatä	wiat(i)	wiatü	wiat(i)	
2	ti(i)	ti-as	wiatä	wiat(i)	wiat(i)	wiat(i)	ä, ä.
3	ti(i)	ti-as	wiatä	wiat(i)	wiat(i)	wiat(i)	

B.—Finite Verb.—Pä-na, to fall.

Verbal Nouns, pä-i, pä-na, pä-i-i, pä-na-i.

Participles—Present, pä-i, pä-i; Past, pä-i, pä-na; Pluperfect, pä-i, pä-i; Future passive, pä-na.

Conjunctive Participle, pä-i, pä-i, pä-i, having fallen.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
Sing.							
1	pä-i	pä-i	pä-na (-nā)	pä-na	pä-i	pä-i	
2	pä-i	pä-i	pä-na	pä-na	pä-i	pä-i	pä.
3	pä-i	pä-i	pä-na	pä-na	pä-i	pä-i	
Plur.							
1	pä-i	pä-i	pä-na (-nā)	pä-na	pä-i	pä-i	pä.
2	pä-i	pä-i	pä-na	pä-na	pä-i	pä-i	pä.
3	pä-i	pä-i	pä-na	pä-na	pä-i	pä-i	

Present definite, mi pä-i ti; Imperfect, mi pä-i-i-i; Perfect, mi pä-na ti; Pluperfect, mi pä-i-i-i; Past Conditional, mi pä-i-i, if I had fallen.

Similarly all other verbs. In the past tense ä may be substituted for nā; thus, ti ägi or äg-na, she began. Transitive verbs are passively construed in the past tense. Thus, ti ägi-wä-ä, he read the book.

C.—Irregular Verbs.—Several verbs form their past tense irregularly. Thus, jö-na, to go, past jö-gi, first person also gä; gä-na, to come, past gä-gi; lö-na, to become, past lö-gi; kät-na, to do, past kät-gi, kät, kät, and kät-na; lö-na, to take, past lö-gi, lö-gi, and lö-gi; dät-na, to give, past dät-gi, dät, etc.

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāṭhī. The third specimen has been translated from a Marāṭhī reader. It more closely agrees with Gujarātī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDĒŚĪ.

SPECIMEN I.

(DISTRICT KHANDĒSH.)

कोणी-एक माणसले दोन आंडोर म्हतस । त्यामाना धाकला आपले बापले म्हनना, बावा, मना हिस्साले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी समदी जिनगी लयिनी दूर देसमा निंघी-ग्या । आनी तठे आपनी समदी जिनगी उडाई-दिदी । त्यानी समदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देसना एक जननी घर न्हायना । त्याने त्याले आपना खेतमा डुकरे राखाले लावी-दिधा । डुकरे जो कोंडा खातस तो कोंडा राजीखुषीथी खायिनी आपन पेट भरता । पन तो बी त्याले मिळना नही । तवळ तो सुध-वर उना' आनी म्हना लागना की, मना बापना नोकरमा कित्येकले पुरेनी उरे इतली भाकर मिळसनी मी भुक्वा सरस । मी उठिसनी मना बापना गमे जास आनी त्याला म्हनस, बावा, तुनी समोर देवना मी अपराध कया । आते मी तुना आंडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठीनी बाप-गमे गया । तो दूरच शे तितलाकमा त्याना बापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी मुका लिधा । तवळ आंडोर आपना बापले म्हनना, बावा, आते मी तुना आंडोर म्हनी-लेवाले लायक नही । तुनी समोर देवना मी अपराध कया । पन बाप चाकरले हाक मारिसनी म्हनना चांगली कुडची लेईनी त्याना अंगमा घाला, हातमा मुंदी घाला, पायमा जोडा घाला । खाई-पियिसनी मजा करवो चला । हो मना आंडोर मरी ग्या था, तो आते जिवंत हुई उना ; तो खोवाई ग्या था, तो मिळना । आनी त्या मजा कर लागनात ।

इबाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन बजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-हयन । तो म्हनना तुना भाऊ मजामा उनां शे म्हनून तुना बाप मेजवानी करस हे ऐकिसनी त्याले राग उना ; आनी तो घरमा जायना । म्हनून त्याना बाप बाहेर उना आनी

1. The first part of the paper discusses the importance of understanding the underlying structure of the data. This is particularly relevant in the context of machine learning, where the model's performance is heavily dependent on the quality of the input data.

2. The second part of the paper focuses on the development of a new algorithm for data analysis. This algorithm is designed to handle large-scale datasets efficiently and accurately.

3. The third part of the paper presents the results of the experiments conducted to evaluate the performance of the proposed algorithm. The results show that the algorithm outperforms existing methods in terms of both accuracy and computational efficiency.

4. The fourth part of the paper discusses the potential applications of the proposed algorithm in various fields, including data science, engineering, and finance.

5. Finally, the paper concludes with a summary of the key findings and a list of references.

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇi-ēk māṇas-lē dōn āṇḍōr whatas. Tyā-mā-nā dhāk'lā āp'lē bāp-lē
A-certain man-to two sons were. Them-in-of the-younger his-own father-to
 mhan'nā, 'bābā, ma-nā hissā-lē jī jin'gī yēi tī mā-lē dē.' Ānī
said, 'father, my share-to what property may-come that me-to give.' And
 tyā-nī tyās-lē āp'lī jin'gī wāṭī didī. Thōḍā-ch din-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in
 āp'nī sam'dī jin'gī layi-nī dūr dēs-mā niṅghī-gyā. Ānī
his-own all property having-taken a-far country-into having-started-went. And
 taṭhē āp'nī sam'dī jin'gī uḍāi didī. Tyā-nī sam'dī
there his-own all property having-squandered was-given. Him-by all
 jin'gī uḍāi didī, ān taṭhē mōṭhā dukāl paḍ'nā. Ānī taṭhē
property having-wasted was-given, and there a-great famine fell. And there
 tyā-lē khāwā-piwā-nī mōṭhī pañchaīt paḍ'nī. Ānī taṭhē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell. And there he that country-of
 ēk jan-nī ghar rhāy'nā. Tyā-nē tyā-lē āp-nā khēt-mā ḍuk'rē
one person-of (at)-house remained. Him-by him-to his-own field-into swine
 rākhā-lē lābī didhā. Ḍuk'rē jō kōṇḍā khātas tō kōṇḍā
to-keep having-employed was-given. Swine what husks eat that husks
 rājī-khushī-thī khāyi-nī āp'na pēṭ bhar'tā. Pan tō bī
gladness-with having-eaten his-own belly would-have-filled. But that even
 tyā-lē mīl'nā nahī. Tawaḷ tō sudh-war unā, ānī mhanā lāg'nā kī,
him-to was-obtained not. Then he senses-on came, and to-say began that,
 'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it'lī
'my father-of servants-among several-to having-sufficed might-be-spared so-much
 bhākar mīlās'nī mī bhukyā maras. Mī uṭhī-s'nī ma-nā
bread having-been-obtained I hungry am-dying. I having-arisen my
 bap-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr
father-of near go and him-to say, "father, your in-presence

Dêw-nâ mi aprâdh kayâ; âtô mi tu-nâ âpôr mhanî-lêwâ-lô
God-of (by)-me sin was-done; therefore I your son having-said-to-take
 lâyak nahî. Mâ-lô tu-nâ êk pagâri châkar kar." Asa mhanî-s'ni
worthy am-not. He-to your one paid servant make." So having-said
 tû uñhîl bâp gamô gayâ. Tû dâra-ch êtô tit'lâk-mâ
he having-risen father near went. He at-a-distance is in-the-mean-time
 tyâ-nâ bâp-nî dëkhâ. Tyâ-lô dayâ yêi-s'ni tû tyâ-na
his father-by was-seen. Him-to compassion having-come he him-of
 pîna daw'at gyâ âni tyâ-nâ galâ-mâ pañî-s'ni tyâ-nî mukâ
near running went and him-of on-the-neck having-fallen him-by kiss
 lîdhâ. Tawaj âpôr âp-nâ bâp-lô mhan'nâ, 'bâbâ, âtô mi
went-taken. Then the-son his-own father-to said, 'father, now I
 tu-nâ âpôr mhanî-lêwâ-lô lâyak nahî; tu-nî samôr Dêw-nâ mi
your son to-be-called worthy am-not; your in-presence God-of (by)-me
 aprâdh kayâ.' Pan bâp châkar-lô hâk mârî-s'ni mhan'nâ,
sin was-done.' But the-father servant-to a-call having-struck said,
 'châg'li kufchî lîi-nî tyâ-nâ aûg-mâ ghâlâ, lât-mâ mundi ghâ,
'prod a-rod having-taken his body-on put, hand-on a-ring put,
 piy-mâ jâjâ ghâlâ; khâl-piyî-s'ni majâ kar'wô-chalâ. Hau
feet-on shoes put; having-taken-and-drunk merriment let-us-make. This
 ma-nâ âpôr marî gyâ thâ, tû âtâ jîwant hul unâ; tû
my son having-died gone was, he now alive having-become came; he
 khôwâl gyâ thâ, tû mil'nâ.' Âni tyâ majâ karu
having-been-lost gone was, he is-found.' And they merriment to-do
 lîgnâ.
began.

Ilâg tyâ-nâ mûlîâ bhâû khêt-mâ hôtâ. Tû ghar yêt
At-this-time his elder son field-in was. He to-house coming
 hôtâ. Tû ghar-nâ najîk unâ tawaj tyâ-lô nêch'na bajâw'na aikû unâ.
was. He house-of near came then him-to dancing music to-hear came.
 Tawaj tyâ-nî êk châkar-lô bolâvi-s'ni ichâra, 'âñhî kây châlî
Then him-by one servant-to having-called was-asked, 'here what going-on
 rha'nnâ?' Tû mhan'nâ, 'tu-nâ bhâû majâ-mâ unâ-tô, mhanûn tu-nâ
was?' He said, 'your brother health-in come-is, therefore your
 bâp mēj'wânî karaa.' Hô nîkî-s'ni tyâ-lô râg unâ; âni tû
father a-feel is-making.' This having-heard him-to anger came; and he
 ghar-mâ jây'nî. Mhanûn tyâ-nâ bâp bâbôr unâ, âni ârjawa
house-in would-not-go. Therefore his father out came, and entreaties
 kari lîgnâ. Âpôr bâp-lô mhan'nâ, 'bâbâ, dëkh, mi tu-nî it'la
to-make began. The-son father-to said, 'father, see, I your so-many
 waris jâyâ tu-nî ohâk'ri karaa, pan tum-nâ hukûm âj-lagan
years have-gone your service am-doing, but your order today-until

mōḍā nahī; tarī-bī mā-lē ma-nā sōb^atī barōbar khāwā-piwā-lē ēk
was-broken not; still-even me-to my friends with to-eat-and-drink one
 bak^arī-na bachcha pan didha nahī. Pan jyā-nē tu-nī jin^agī
she-goat-of young-one even given is-not. But whom-by your property
 raṇḍī-bāji-mā udāi didhī, tō. tu-nā āṇḍōr yētā barōbar
harlotry-in having-wasted was-given, that your son on-coming immediately
 tū tṛā-nī kar^atā mēj^awānī karas.' Tawaḷ bāp āṇḍōr-lē mhan^anā,
you him-of for a-feast make.' Then the-father son-to said,
 'pōryā, tū ma-nā pās sē, ānī ma-nā pāna jē kāhī sē tē
'son, you of-me near are, and my near what some-thing is that
 sam^ada tu-na-ch sē. Pan hau tu-nā bhāū marī-gyā thā, tō jiwant
all your-alone is. But this your brother dead-gone was, he alive
 huī unā; khōwāi-gyā thā, tō miḷ^anā; mhanūn āpan khush
having-become came; lost-gone was, he is-found; therefore we glad
 hōi-s^anī majā kar^avī hai barōbar sē.
having-become merriment should-be-made this proper is.'

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

• SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

मी १५ तारखेना सिंदखेद्याने बाजार गयाल । मी बुडामण, तानाजी, एकच गाडीमा गयात । बाजार करोसन परत उनात । दीन निरगुडीनी जोडे गया । घसी अर्धा माइल राहिनी तेथ पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गालना लाग । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माईन दोन माद्या एक सालू बंधे रुपये ११ आन खुर्दा आंगजी आडीच रुपयाना इतना साल ली-गया । तानाजीन गासडी माईन सो साद्या खनना तुकडे तीन, बंधे रुपये सात, ली-गयात । तेमा बंधे चार रुपये आन तीन रुपयाना खुर्दा आताल । एक चोरन मला माला टोचना । मंग ते चोर निरगुडीनी बाग घरा पळना । मंग आमन सामान आवरीसन घरसी गया । तीथ पोलीस पाटीलना खबर करना । तज्ही त्या चोर हलर कांही आतलाना । मंग त्यासन घरघर पाहारा बटाई दीना । त्या लोक कच्चाळू उना ते आपला का सालूम नाह्या । ओ चोर आमने गावना सत । आन ते मना इमेस देखामा सत । चोर-नी जाग ओकखतु तर त्या मारतात अमल्या । म्हनी यल्लु दिनातना ॥

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Mi pand^arā tār^akhē-nā Sind^akhēdyā-nē bājār gayāl. Mi, Chuḍāman
I on-the-fifteenth date Sindkhedā-of bazar(to) had-gone. I, Chuḍāman
 Tānāji, ēka-ch gāḍi-mā gayāt. Bājār karī-san parat unāt.
Tānāji, the-same carriage-in had-gone. Marketing having-done back we-came.
 Dīn Nir^agudī-nī-jōḍē gayā. Warsi ardhā māil rāhinī tēth-pāwat unā.
The-day Nirgudī-of-near went. Warsi half a-mile remained there-up-to (we)-came.
 Tē chōr āḍ^awā jāyā. Ēk chōr-na dagaḍ mār^anā, tō ma-nī gāl-nā
The thieves across became. One thief-by stone was-thrown, that my cheek-to
 lāgā. Chōr-na gās^aḍi sōḍ^anā. Ma-nī gās^aḍi ān Tānāji-nī gās^aḍi
hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānāji-of bundle
 sōḍ^anī. Manē gās^aḍi-māin dōn sādyā, ēk sālū, bandhē rupayē tētis
was-loosed. My bundle-in-from two sadies, one salu, whole rupees thirty-three
 ān khurdā āngrajī āḍi-ch rupayā-nā it^anā māl
and copper-pieces English-(coin) two-and-a-half rupees-of so-much property
 lī-gayā. Tānāji-na gās^aḍi-māin sau sādyā khan-nā tuk^aḍē tīn, bandhē
was-taken-away. Tānāji-of bundle-in-from six sadies khan-of pieces three, whole
 rupayē sāt lī-gayāt. Tē-mā bandhē chār rupayē ān tīn rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of
 khurdā ātāl. Ēk chōr-na ma-lā bhālā tōch^anā. Maṅg tē chōr
copper was. One thief-by me-to a-spear was-pierced. Then those thieves
 Nir^agudī-nī bāg-warā paḷ^anā. Maṅg ām-na sāmān āw^arī-san War^asī
Nirgudī-of garden-up-to ran. Then our luggage having-collected to-Warsi
 gayā. Titha pōlis pāṭil-nā khabar kar^anā. Tawhā^ñ tyā chōr hajar
acc-went. There police patil-to information was-made. Then those thieves pres-nt
 kāhī āṭlā-nā. Maṅg tyās-na ghar-war pāhārā baḷhāī dīnā. Tyā
at-all were-not. Then by-him house-on a-watch having-placed was-given. Those
 lok kawhāḷū unā tē āṭlā kā mālūm nāhā. Au chōr ām-nē gāw-nā
people when came that to-us anywhere known was-not. Those thieves our vill-age-of

sat; ān tō ma-nā hamē dēkhā-mā-sat. Chōr-nī jāg ōlakhtu tar
 were; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then
 tājā mārātāt ām-lā. Bihani walakh dināt-nā.
 they could-have-beaten us-to. Therefore recognition was-not-given.

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chudāman Tānāji went in the same carriage. After having done marketing we returned. On that day we went to Nirguḍī and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two saris, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānāji's bundle they took six saris and three pieces of khan,¹ and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirguḍī, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognised the thieves, then they would have killed us, and therefore I did not show any recognition.

¹ Squares or divisions of the land (1), a web for the cloth.

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक छोकरा निसाळे लिखवाले जाता-ता । त्याए एक दाडा एक छोकरानी वस्त चुरावीने त्याए ते पोतानी मायले दीदी । तिण छोकराले शिप्ता करवी ते न करताँ उलटी श्वासकी दीदी, ने त्याले एक जांब फळ खावाले दीद । त्या-उपरात पछी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा मोठ्या मोठ्या चीया करवा लागा । कोई एक दाडे तो चोरीमाँ पकडायना । पछी त्याले फाँशी देवाले सरकारना शिपाई लई गया । तो तमासा जीवा-करताँ लोकोंना धाट मळना-ता । तठे त्यांनी माय-वी एईने हुसासा लाखी लाखीने रडती ती । तीले देखीने तो त्याए सरकारना शिपाईले सांग के दादा हो, एक वखत माणी मायना वरी माणा मिलाप करावा । त ऐकीने त्याँले दया वनी वरी त्याँए तिले पासे बलावी । ते वखत घुस्सामाँ त्याए तिणा कान चावी खादा । अयि जोईने लोक सांगवा लागा, काय-हो खराब से आज पोच्या । जीवा, जीवा, आज फासी जावानी वखत बी अयि महा पातक करवाले बी चुकना नहीं । त ऐकीने त्याए उत्तर दीदा । भाउ हो, माणी विनंती ऐका । मे या मायना प्राण बी ये वखत लीदा तो-बी मल्ले दोस लागता नहीं । असँ काँ सांगव के, मूक भी न्हना, होता, तदक निसाळमाती एक छोकरानी वस्त मे चोरावीने ईना-पासे दीदी, तदकच ये माणा पारपत्य करती, ने मले जांब फळ न देतो, तो आज ये दशा मले काँ प्राप्त होती ॥

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KIHANDESI.

SPECIMEN III.

A POPULAR TALE.

(DISTRICT NIMAR.)

TRANSLITERATION AND TRANSLATION.

Ek chhōk'rā nīśiḥ likh'wā-lō jātā-tā. Tyāō ēk dādā ēk
One boy in-a-school to-learn going-was. By-him one day one
 chhōk'rā-nī wast churāvinō tyāō tō pōtā-nī māy-lō didi.
boy-of a-thing having-stolen by-him that his-own mother-to was-given.
 Tō chhōk'rā-lō sikhā kar'vī tō na kartī ul'ī
By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary
 kās'ki didi. nō tyā-lō ēk jāmb phal khāwā-lō dida. Tyā
applause was-given, and him-to one guava fruit eating-for was-given. That
 up'rāt pachhī tō chhōk'rā jāś jāś mōlū hōtā gayā, tāsā tāsā mōlhyā
after then that boy as as great becoming went, so so great
 mōlhyā chōryā kar'wā lāgā. Kōi ēk dādō tō chōri-mā pak'dyā'nā.
great thefts to-do began. Certain a on-day he in-a-theft was-caught.
 Pachhī tyā-lō phāṭī dōwā-lō Sār'kār-nā sīpāl lāi gayā.
Then him-to hanging give-to Government-of police having-taken went.
 Tō tamāsā jōwā-kar'tī lōkō-nā thāt mal'nā-tā. Tajhō tyā-nī māy
That spectacle seeing-for people-of a-crowd gathered-was. There his mother
 bī ēi-nō hūśā lākhī-lākhinō rad'tī-tī. Tī-lō dōkhinō tō
also having-come sobbing making crying-was. Her-to having-seen then
 tyāō Sār'kār-nā sīpāl-lō sāngā kō, 'dādā hō, ēk wakhat
by-him Government-of the-police-to it-was-told that, 'brothers O, one time
 mānī māy-nā warī mānā milāp karāwā.' Ta aikinō tyā-lō
my mother-of and my meeting should-be-made.' That having-heard them-to
 dayā wanī, warī tyāō tī-lō pāsō balāvī. Tō wakhat ghussā-mā tyāō
pitily came, and by-them her-to near was-called. That at-time in-anger by-him
 tīnā kūn chāvī khādā. Ayī jōinō lōk sāng'wā lāgā,
her ear having-bitten was-eaten. This having-seen the-people to-say began,
 'kāy, hō, kharāb sō āū pōryā. Jōwā, Jōwā, Āū phāsi jāwā-nī wakhat bī
'what, O, bad is this boy. Look! Look! This execution going-of at-time even
 ayī mahā pātak kar'wā-lō bī chuk'nā nahī.' Ta aikinō tyāō uttur
this great a-sin to-do also failed not.' That having-heard by-him a-reply

dīdā, 'bhāu hō, māṇī vinantī aikā. Mē yā māy-nā
was-given, 'good-people O, my statement you-hear. By-me this mother-of
 prāṇ bī yē wakhat līdā tō-bī ma-lyē dōs lāg'tā
life even this time (if)-was-taken yet me-to blame would-have-applied
 nahī. Asā kṛ sāṅg-wa kē, mūl mī nhānā hōtā, tadaḷ
not. So why should-be-said that, at-first I young was, at-that-time
 nīsāl-mā-tī ēk chhōk-rā-nī wast mē chōrāvinē inā-pāsē dīdī,
the-school-in-from one boy-of a-thing by-me having-stolen of-her-near was-given,
 tadaḷ-ach yē māṇā par'paty kar'tī, nē ma-lē jāmb phal
just-at-that-time she me-of chastisement (if)-had-done, and me-to a-guava fruit
 na dēti, tō āj yē daśā ma-lē kṛ prāpt hōti.
not had-given, then to-day this state me-to how obtained would-have-been.'

FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kup'bis of Khandesh has been returned as Kun'bi or Kun'bau. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khândeshi, as will be seen from the Parable of the Prodigal Son which follows.

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED KUN'BAU DIALECT.

(DISTRICT KHANDESH.)

कोणा एका माणूसले दोन आंडोर होत । त्या-मजारला धाकला आंडोर बापले म्हणस, बाबा, आपले घरमा लो पैसा होई व मनि दिय्याले जे धेई, ते माले दे । मंग त्यानी जे घरमा होत ते त्याले दिध । मंग घोडा दिवमा धाकला आंडोर भमद जमा करून लांब देगमा ग्या । आणि त्या गांवमा जाईमन, आपणा-जोडे जे होत ते मार चैनवाजीमा खर्ची टाक । मंग त्या देगमा मोठी आखाडी पडनी । त्या-मुयें त्याना मोठा हाल जायात । तथय तो त्या देग-मभारील माणूस-पान प्याईमन राहिला । मंग त्या माणूसने आपना खेत-मभार हुकरे चाराले धाड । तथळ हुकरे जी माल खात होत त्या-वर आपन पोट भरव अस त्याले वाटन । मंग त्याले कोणी काही दिध नाहीं । मंग तो सुद-वर घेऊन बोलना, मना बाप-पान प्या चाकर शेतम त्यासले पोटभर भाकर मिळस आणि माले खावाले बी मिळत नाहीं । मी मना बाप-पान जाईसन, त्याले सांगू की, मी आभायना-विफद व तुना-ममोर पाप खे । आते-पाईन मी तुना आंडोर ये अस नाहीं । तू-पान जये चाकर शेतस तमी माले-बी ठेव । मंग उठीमन बाप-कडे ग्या । तथय तो दूर ये इतक देखीसन त्याले फार पाईट वाटन । मंग तो धावत धेईसन गळामा मिठी घाली, य त्याना सुका लिध । मंग आंडोर त्याले बोलना, आभायना-विफद तुना ममोर मी मोठ पाप खे म्हणून आते-पाईन मी तुना आंडोर ये अस बोलन खर नाहीं । त्या-वर आपले चाकर माणूसले सांग, चांगला भगा आणिमन याना आंग-मभार घाल । त्यान हात-मभार मुंदी व पायमा जुत घाल । मंग देखीसन खुशाल होव । हो मना आंडोर मरी गयता ती फिरीसन जीवत जाया । जें देखीसन त्याला मोठा आनंद जाया ॥

तथय त्याना मोठा आंडोर खेतमा होता । त्यान घर-पान धेईसन वाजत नाचत ऐक । तथय एक मातुसले सोध, हे काय ये । मंग त्याने सांग, तुना धाकला भाऊ येत ये । आणि तुना बापले सुखरूप धेईसन मिळना म्हणून त्याले मोठा आनंद जाया । तथय तो मोठा रागमा धेईसन घरमा जायना । त्या वखत त्याना बाप त्यानी समजुत घाली लागना । त्या वखत तो बापले म्हणू लागना की देख, मी इतला यरीस जाया चाकरी करस आनी तुन सांगन कधी मोड नाहीं । असा असीसन मना सोवती बरोबर माले फोतर-बी दिन नाई । ज्या आंडोरनी तुना समदा पैसा रंडीबाजी-मभार खर्ची टाका, आन तो जना म्हणीसन मोठ जीवन खावन खे । बाप त्याले बोलना की, तू सा-पान ये आणि मनपान जे ये ते बी समद तुन ये । पन हो तुना भाऊ ग्या होता तो माले धेईसन मिळना म्हून जो माले आनंद जाया तो बरोबर ये ॥

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚI.

Spelled KUN'LAU DIALECT.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōnā-ekū mānūs-lē dōn āṇḍōr hōta. Tyā-majār'lā dhāk'lā āṇḍōr
A-certain man-to two sons were. Them-in-from the-younger son
bāp-lē mhanas, 'hābā, āp'lē ghar-mā jō paisā hōi wa ma-ni
the-father-to said, 'father, our-own house-in what money may-be and my
hē ā-lē jō yēi tē mā-lē dē.' Maṅg tyā-nī jō ghar-mā hōta
share-to which may-come that me-to give.' Then him-by what house-in was
tō tyā-lē diha. Maṅg thōdā din-mā dhāk'lā āṇḍōr sam'da jamā
that him-to was-given. Then a-few days-in the-younger son all together
karān lām̐h dīs-mā gyā. Āpi tyā gñw-mā jāi-san āp'nā-jōdē
having-done a-for country-in went. And that village-in having-gone of-himself-with
jō hōta tē vāra chain'bājī-mā kharchī tāka. Maṅg tyā
what was that all luxurious-living-in having-spent was-thrown. Then that
dīs-mā mōthī ākhādī pad'nī; tyā-muyē tyā-nā mōthā hāl jāyāt.
country-in a-great famine fell; that-owing-to his great distress became.
Tadhy tō tyā dēt-majhārīl mānūs-pān jyāi-san rāhinā. Maṅg tyā
Then he that country-in-from a-man-near having-gone remained. Then that
māndy āp'nā bhāt-majhār duk'rō chārū-lē dbāda. Tadhai duk'rō jī
money his-as field-to using to-graze it-was-sent. Then the-equine which
at Māt hōta tyā-war ipan pōt bhar'wa wa tyā-lē war'ma.
to the father's were that-upon him-to belly should-be-filled so him-to it-occurred.
Maṅg tyā-tō kōi kahi diha nāhi. Maṅgē tō sud-war yitū
Then he-to because nothing was-given not. Then he seven-on having-come
bhāt-majhār bhāp'n jō ebākar s'tas tyā-dē pōt-bhar bhōlar milas
field-as father-as what remains are there-to belly-fill bread is-obtained.
tyā-vat bhāt-majhār pōt nāhi. Mi mānā bhāp'n jī-san tyā-dē
he-as field-as bread-as not is. I say father-to having-gone him-to
bhāt-majhār pōt nāhi. Bhāt-majhār pōt nāhi. Bhāt-majhār pōt nāhi.
field-as bread-as not is. Field-as bread-as not is. Field-as bread-as not is.
Bhāt-majhār pōt nāhi. Bhāt-majhār pōt nāhi. Bhāt-majhār pōt nāhi.
field-as bread-as not is. Field-as bread-as not is. Field-as bread-as not is.

it'ka dēkhi-san tyā-lō phār wāit wā't'na. Maṅg tō dhāwat yēi-san
this-much having-seen him-to very bad was-felt. Then he running having-come
 gaḷā-mā miṭhī ghālī, wa tyā-nā mukā lidhā. Maṅg āṇḍōr tyā-lō
the-neck-in embracing was-put, and his kiss was-taken. Then the-son him-to
 bōl'nā, 'ābhāy-nā-virūd tu-nā-samōr mī mōṭha pāp kyō; mhaṇūn
said, 'the-heaven-of-against of-the-before by-me great sin was-done; therefore
 ātō-pāin mī tu-nā āṇḍōr sō asa bōl'na khara nāhī.' Tyā-war āp'lō
henceforth I thy son am so to-speak true is-not.' That-upon his-own
 chākar-mānūs-lō sīnga, 'chāṅg'lā jhagā āṇi-san yā-nā āṅg-majhār
servants-men-to it-was-told, 'good a-robe having-brought this-of on-the-person
 ghāl. Tyā-na hāt-majhār mudi wa pāy-mā juta ghāl. Maṅg dēkhi-san khuṣāl
put. His hand-in a-ring and feet-in shoes put. Then having-seen happy
 hōsū. Hau ma-nā āṇḍōr, mari gay-tā tō phiri-san jīwat jāyā.
we-will-be. This my son having-died gone-was he again alive became.'
 Hō dēkhi-san tyā-lā mōṭhā ānand jāyā.
This having-seen him-to great joy became.

Tadhay tyā-nā mōṭhā āṇḍōr khēt-mā hōtā, tyā-na ghar-pān yēi-san
At-that-time his elder son field-in was, him-by house-near having-come
 wājat nāchat nika. Tadhay ēk mānus-lō sōdha, 'hai kāy sē?'
music dancing was-heard. Then one man-to it-was-asked, 'this what is?'
 Maṅg tyā-nō sīnga, 'tu-nā dhāk'lā bhāu yēl sē. Āṇi tu-nā bāp-lō
Then him-by it-was-told, 'thy younger brother come is. And thy father-to
 sukh'rāp yēi-san mil'nā mhaṇūn tyā-lō mōṭhā ānand jāyā.' Tadhay
safe having-come was-obtained therefore him-to great joy became.' Then
 tō mōṭhā rāg-mā yēi-san ghar-mā jāy-nā. Tyā-wakhat tyā-nā bāp
he great anger-in having-come house-in would-not-go. At-that-time his father
 tyā-nī sam'jut ghālī lāg'nā. Tyā-wakhat tō bāp-lō mhaṇū lāg'nā kī,
his persuasion to-put began. At-that-time he the-father-to to-say began that,
 'dēkh, mī it'lā waris jāyā chāk'rī karas āṇi tu-na sāṅg'na kadhī
'see, I so-many years became service am-doing and thy order ever
 mōḍa nāhī. Asā asī-san ma-nā sōb'ti-barōbar mā-lō phōtar-bī dina
was-broken not. Such having-been my friends-with me-to a-lamb-even was-given
 nāhī. Jyā āṇḍōr-nī tu-nā sam'dā paisā raṇḍī-bāji-majhār kharchī tākā.
not. Which son-by thy all money harlotry-in having-spent was-thrown
 ān tō ānā mhaṇi-san mōṭha jēwan khāwan kyē.' Bāp tyā-lō
and he came therefore great a-feast eating is-made.' The-father him-to
 bōl'nā kī, 'tū mā-pān sō āṇi ma-na-pān jō sō tō-bī sam'da tu-na
said that, 'thou me-near art and me-with what is that-too all thine
 sē. Pan hau tu-nā bhāu gyā hōtā, tō mā-lō yēi-san mil'nā, mhūn
is. But this thy brother gone was, he me-to having-come was-obtained, therefore
 jō mā-lō ānand jāyā tō barōbar sē.'
what me-to joy became that proper is.'

DĀNGĪ.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bās*, a father, is pronounced as *bōs*, or rather as *bās*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *paḷ*, to run, is pronounced *pāl*.

The cerebral *ṇ* is very irregularly used. Thus we find *ānā* and *āṇā*, he came; *lāg^{nā}* and *lāg^{nā}*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tīn* and not *thī* or *tī*; thus, *dur-tīn*, from a distance.

'I' is *mā* and *mī*; 'we' *āmī* and *āpan*; 'you' *tumī*, and so on. *Jī*, which, is apparently used for all genders. Thus, *jī wātā*, which share; *jī-kāhī*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *sag^{la}*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōṭhā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind.

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is. Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāṭhī form *jān*, I shall go; but *mhan^{sū}*, I shall say; infinitives such as *mhanu-lā*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bās*, a father; *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāngī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

कोणता-येक गोहाला दोन पोंसा ज्हातात । त्याहून लाहाना पोंसा बाँसला म्हणु लागना, बा, जी आपली आमदानीना वाटा देणा ज्हावा तो माला दे । मंग बाँसने त्यासला आपली आमदानी वाटी दीधी । मंग थोडाच दीवसमा लाहाना पोंसा आपली वाटानी आमदानी सगळी गोळा-करीसनी येखांदी मुख-वर निंधी गया । तठे उधाळपणा-खाल वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या मुख-वर मोठा काळ पडा त्या-पासीन त्याला मोठी येला पडी । मंग ती त्या मुख-मा येक गोहो-पान जाई रहीना । त्या गोहोनी त्याले आपना डुकरा चारला खेतमा लावा । तठ डुकरा जी काही

जात त खाईसन पेट भरवा भसी तेनी मनमा बना ; व कोनी काही त्याले दीधा नही । मंग तो छद-वर आणा, व मनमा न्हाजे आगा, मना बाँसना घर मोलकरी गोहोमले कया पोठ-भर भा-करी मीळतोच, व मा ते सुखा भरम । मा आता मना बाँसना घर जाईन, व त्याले न्हणु अरे मना बाँस, मी देवना समोर व तुना समोर मोठा पाप कया ; मा तुना पोमा काई नई । पन माने तुना येकांदा मजुरकरा-मारखा राख । भसा मनमा रँचार करीसनी बाँस-कडे गया । तवठा-मभार तो दुरतीन देखताच बाँसला मया आनी आनी त्यानी जाईसनी पोसाना मळामा बीनगी पछा, व त्याना गुरळा जीधा । तवळ तो पोमा न्हणुला लागणा, बाँस, मा देवना समोर व तुना समोर मोठा पाप करना । आगा मा तुना पोमा नही । मंग बाँसनी आपना येक कमाराचा सांगा की, घरमा काई कांडा कांडा न्हया तर त्याला घावाला दे । व हातमा येकांदा सुदी व पायमा पायतन न्हया तो घासी दे । मंग आपण मजा कर । हाक मना पोसा मरी गयेस व फीरमनी जीवत आया व दपडेन तो सापडना । तवळ मजा कर बी लगनात ॥

तवळ तेना घडीन पोमा खेतमा न्हता । तो घर-कडे धिवाले आगा तदळ त्याले काई याजा व नाच येकु आना । तदळ मजुरकर-पयकी येक जणला तो इषाव बी लगणा, जाई ममत कसानाी व । तवळ मजुरकरनी त्याळे सांगा की तुना भाक बना-व आनी तो बाँसला सुखे-मनमाने येई मीळना न्हनीमनी बाँसनी मोठी जेवनायक कई । तवळ तो रागे भरना व घरमा काई जाई-ना । मंग तेना बाँस त्याले बाहेर धिईमनी ममजावाले आगा । पन त्याने बाँसला सांगा की, मी इतला दीवस तुमी जाकरी करीसनी तु सर्गिस तया ऐका कधी तुना सयद मोडा नही । माले मना मिजाम-बरोबर कधी समगी कर दीधी नही । आनी त्यानी तुनी सगळी दोलत कळ्यातीना घर नासी टाकी, तो जा तुना पोसा बना तयन त्यासाठी मोठी जेवनायक कई । तवळ बाँस त्याला न्हणु आगा की, तु मना-तवळ नेहमी न्हतास, व जाई सगळी आमदानी तुनीच स । पन आपण सगळा मीळसनी मजा कर । कारण हाक तुना भाक मरी गयेस तो फीरसनी जीवत आया व दपडेल तो सापडना ।

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Kōṇ^atā-yēk gōhā-lā dōn pōsā whatāt. Tyā-hūn lāhānā pōsā bās-lā
A-certain man-to two sons were. Them-from the-younger son father-to
 mhaṇu lāg^anā, 'bā, jī āp^ali ām^adānī-nā wātā dēnā whawā tō
to-say began, 'father, which my-own property-of share to-be-given might-be that
 mā-lā dē.' Maṅg bās-nē tyās-lā āp^ali ām^adānī
me-to you-give.' Then the-father-by them-to his-own property
 wātī dīdhī Maṅg thōḍā-ch diwas-mā lāhānā pōsā āp^ali
having-divided was-given. Then few days-in the-younger son his-own
 wātā-nī ām^adānī sag^ali gōlā-karī-s^anī yēkhāndī mulakh-war niṅghī
share-of property all together-made-having a-certain country-to having-gone
 gayā. Tathē udhāl^apaṇā-khāl wāg^anā, wa āp^anī ām^adānī sag^ali paṇ kul
went. There riotousness-with he-behaved, and his-own property all wealth all
 uḍ^avī ṭākī. Tyā-pās-na sag^ala kharchī-gayā. Maṅg tyā
having-squandered was-thrown. him-near-of all was-spent. Then that
 mulukh-war mōṭhā kāl paḍā. Tyā-pāsina tyā-lā mōṭhī yēlā paḍī. Maṅg
country-in great famine fell. Therefore him-to great difficulty fell. Then
 tō tyā mulukh-mā yēk gōhō-pān jāī rahīnā. Tyā gōhō-nī
he that country-in one man-to having-gone lived. That man-by
 tyā-lē āp^anā ḍuk^arā chāru-lā khēt-mā lāwā. Tathā ḍuk^arā jī
him-to his-own swine to-feed into-field he-was-applied. There the-swine which
 kāhī khāt tē khāī-san pēt bhar^awā asī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;
 wa kōnī kāhī tyā-lē dīdhā nahī. Maṅg tō sud-war āṇā, wa
and by-any-one anything him-to was-given not. Then he senses-on came, and
 man-mā mhaṇā-lē lāgā, ma-nā bās-nā ghar mōl^akarī gōhōs-lē kaśā
mind-in to-say began, my father's in-house servants people-to how
 pōṭh-bhar bhāk^ari mīl^atī-sa; wa mā tē bhukyā maras. Mā ātā ma-nā
belly-full bread obtained-is; and I then with-hunger die. I now my
 bās-nā ghar jāīn wa tyā-lē mhaṇ^asu, "arē ma-nā bās, mī Dēw-nā
father-of house shall-go and him-to will-say, "O my father, by-me God-of
 samōr wa tu-nā samōr mōṭhā pāp kayā, mā tu-nā pōsā kāī naī.
before and of-thee before great sin was-made, I thy son any-how am-not.

Pao mā-lē tu-nā yēkhāndā majur'karā-kārkhā rākh." Asā man-mā ichyār
But me-to thy some-one servant-like keep." So in-mind thought
 kari-s'ni lāo-kadā gayā. Taw'jhi-majhār tō dur-tin dēkhā-eh
having-made father-to he-went. In-the-memorable him from-a-distance seeing-only
 bā-lā mayā āni, āni tyā-ni jāi-s'ni pās-nā galā-lā bilgi
father-to ply come, and him-by having-gone son-of the-neck-to having-adhered
 padā, wa tyā-nā gurjā liliā. Taw'j tō pās mhanu-lā lāgnā, 'bās,
son, and Ah a-lies was-taken. Then that son to-say began, 'father,
 mā Dēw-nā samōr wa tu-nā samōr mōthi pōp kar'nā. Atā mā tu-nā pās
I God-of before and of-thee before great sin made. Now I thy son
 nahi.' Maṅg lāo-ni āpnā yēk kamārā-lā sāhgā ki, 'ghar-mā
am-not.' Then the-father-by his-own one servant-to it-was-told that, 'house-in
 kī-kāpā-kāpā whawā tar tyā-lā khāwā-lā dē; wa hāt-mā yēkhāndi
something (if-there-be then him-to to-est give; and the-hand-in one
 mādī wa pūy-mā pūy'tan whawā tō ghālī dē, maṅg āpāy
ring and the-feet-in shoes (if-there-be that having-put-on give, then we
 majā karu. Hāo mā-nā pās māri gayēl, wa phir-s'ni jiwat
merriment shall-make. This my son dead had-gone, and again alive
 jāyā; wa dāw'pēl, tō sōpnā.' Taw'j majā karu bi lag'nāt.
become; and had-been-tot, he to-found.' Then merriment to-make also began.

Taw'j tō-nā wāqil pās khēt-mā whatā. Tū ghar-kadā yēwā-lō lāgā
At-that-time his elder son field-in was. He house-to to-come began
 tadā tyā-lō lāi wājā wa 'nāch niku' ānā. Tadā majur'kar-
then him-to something music and dancing to-hear came. Then the-servants-
 pūy'ki yēk jan-lā tō ichāru-bi lag'nā, 'hāl gamant kasā-ni ha?'
from-among one man-to he to-ask-oles began, 'this display-of-joy what-of is?'
 Taw'j majur'kar-ni tyā-lō sāhgā ki, 'tu-nā bhāo wanā-ha; āni tō
Then the-servant-by him-to it-was-told that, 'thy brother come-is; and he
 lāo-lā sukhe-san'mānē yēl mī'nā mhanī-s'ni lāo-ni mōthi jēw'nāwāl
father-to wife-and-sonal having-come met therefore father-by great a-feast
 kāl.' Taw'j tō rōgē bhār'nā wa ghar-mā kāl jāi-nā.
was-made.' Then he with-anger was-filled and house-in in-any-way would-not-go.
 Maṅg tō-nā lāo tyā-lō, bihēr yēi-s'ni sam'jāwā-lō lāgā. Pan tyā-nō
Then his father him-to out having-come to-entreat began. But him-by
 lāo-lā sāhgā ki, 'mī it'lā diwas tu-ni chāk'rī kari-s'ni tu
father-to it-was-told that, 'I so-many days thy service having-made (by)-thee
 sāhgēl taya nīkā, kadhi tu-nā sabad wāb-broken nahi; mā-lō
it-had-been-told so it-was-heard, ever thy word was-broken not; me-to
 mā-nā sējās-barōbar kadhi sālgī karu didhi nahi; āni tyā-ni tu-ni
my friends-with ever friendship to-make was-given not; and him-by thy
 sāg'li daulat kal'wānti-nā ghar nāl tākī tō hā tu-nā
all property harlots-of (in-)house having-wasted was-thrown that this thy

pōsā wanā tawaḷ tyāsāthī mōṭhī jēw^anāwaḷ kaī.' Tawaḷ bās tyā-lā
son came then him-for great a-feast is-made.' Then the-father him-to
 mhaṇu lāgā, kī, 'tu ma-nā-jawaḷ nēh^amī whatās wa hāi sag^alī ām^adānī
to-say began, that, 'thou me-of-near always wast and this whole property
 tu-nī-ch sē, pan āpan sag^alā mīlas^anī majā karu; kārān
thine-alone is, but we all having-met-together merry let-us-make; because
 hāū tu-nā bhāū marī gayēl, tō phīrī-s^anī jīwat jāyā; wa
this thy brother having-died had-gone, he again alive became; and
 daw^adēl, tō sāpad^anā.'
had-been-lost, he is-found.'

RĀṄGĀRĪ.

The Rāṅgāris or dyers of Berar speak a dialect which is related to Khāndēśī. The dialect is not uniform, but differs slightly in the various districts. Some Rāṅgāris have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshṭī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Rāṅgāris of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Rāṅgāri are as follows :—

Akola	2,700
Ellichpur	250
Baldana	680
TOTAL	3,630

Two specimens of Rāṅgāri will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

Pronunciation.—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find *ḍōḷō* and *ḍōyō*, an eye; *ṭe* and *eṭe*, twenty, etc. The palatals are transliterated *ch*, *j*, etc. It is, however, probable that they are really pronounced *ṭe*, *ḍe*, etc., as in Marāṭhī.

Nouns.—The inflexion of nouns is mainly the same as in Gujarātī. Strong masculine bases end in *ō*, plural *ā*; strong feminine bases in *ī*, plural *yā*; and strong neuter bases in *u*. No instance is available of the plural of a strong neuter noun. Thus, *pōr'gō*, son; *pōr'gā*, sons; *pōr'gi*, daughter; *pōr'gyā*, daughters; *sōnu*, gold. A suffix *hān* or *hun* (as in Mālvi) is sometimes added in the plural; thus, *mōl'karī-hun-nā*, to the labourers; *chāk'rō-hān-nā*, to the servants. Compare the honorific pronoun *tē-hān*, he, in the second specimen. The Gujarātī plural suffix *ō* in *chāk'rō-hān-nā* also occurs in *bāp-ō-nō*, to fathers.

The usual case-suffixes are, dative *nō*, *na*; case of the agent *nē*, *na*, *n*; ablative *tī*, *tē*; genitive *nō*, *nī*, *nu*; locative *mā*, *mō*. Thus, *bāp-nō*, *bāp-na*, to the father; *bāp-nē*, by the father; *bāp-nā pās-tī*, from the father; *mānus-nō*, of a man; *ghar-mā*, in the house; *pāy-mō*, on the feet.

Pronouns.—The following are the personal pronouns :—

<i>mī</i> , I	<i>tū</i> , thou	<i>tē</i> , he.
<i>ma-na</i> , me	<i>tu-na</i> , thee	<i>tēnē</i> , <i>tē-na</i> , him.
<i>mā-rō</i> , my	<i>tā-rō</i> , thy	<i>tē-nō</i> , his.
<i>āmhi</i> , we	<i>tumhi</i> , you	<i>tē</i> , they.
<i>āmārō</i> , our	<i>tumārō</i> , your	<i>tē-nō</i> , their.

Other forms are *myā*, by me; *tē-na*, by him; *tamayē* (sic.), to him; *tē-hun-na*, to them. 'Who?' is *kōn*, and 'what?' is *kāy*.

Verbs.—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem. *hōtī*, neut. *hōtu*. The plural is *hōtā* or *hōtē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mār^anu*, to strike, we find,—

Sing. 1. <i>mārus</i>	Plur. 1. <i>mārus</i>
2. <i>māras</i>	2. <i>māras, mārōs</i>
3. <i>māras</i>	3. <i>māras</i>

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahīs*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went; *gayā*, we, you, or they, went; *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went; *paḍē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past; thus, *sāp^aḍē-s*, he has been found; *gayē-tō*, I had gone.

The future of *mār^anu*, to strike, is inflected as follows:—

Sing. 1. <i>mārīs</i>	Plur. 1. <i>mārūs, mār^asū</i>
2. <i>mārīs</i>	2. <i>mār^asō</i>
3. <i>mār^aśī</i>	3. <i>mār^aśī</i>

The imperative is formed as in Gujarātī. Thus, *mār*, strike; *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san*. Thus, *wātī*, having divided; *jāīn*, having gone; *uṭhī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन एक मानुसन दोन वेटा होता । तेमा धाकटो बापन म्हने, बापो, जे जिन्दगीनो वाटो मना आवानु ते द । मग तेन तेहुनन पैसो वाटी दिधो । मंगन थोडका दिवसमा धाकटो वेटो सर्वो जमाकरीन दूर सुलुकमा गये । आनि तय उधकपेनान वागीन अपनी संपत्ति उडाई । मग तेन अवधु खर्चा-वरी ते देसमा मोठो दुकाल पडे । ते-मुळे तेन अडचन पडवा लागी । तन्हा ते ते देसमा एक ग्रहस्थना याहान जाईन रहे । तेन तर तेन डकुंरा चारवान आपना शेतमा धाडी । तन्हा डकुंरा जे साल्टा खाता होता तेन-वर तेन आपली पोटा भरन असु तेन याटी । आनि कोन तेन काही दिधु नही । मंगन ते सुधमा आईन म्हने, मारा बापना किती मोलकरीहुनना भरपूर भाकरो स । आनि मी भुक्तीन मरेस । मी उठीन आपली बापना कडे जाईस, व तेनो म्हनीस; हे बापो, म्या देवना विरुध व तारो सोमोर पाप करीस ।

आज-पामतिन तारो बेटो मनवान जोगतो नहि, आपनो एक मोलकरी सारखु मन ठेव । नंतर ते उठीन आपना बाप-कडे गये । तम्हा ते लंबी स इतकमा तेनो बाप तेन देखीन कर-बळे, आनि तेन धाईन तेना गलामा मिठी घाली, व तेन सुको सेधु । मग बेटो तेनो म्हने, बापो, दिवना विरुध अन तारा सामने म्या पाप करीस । आनि आज-पामतिन तारो बेटो मनवान मी योग्य नहि । पन बापन आपना चाकरोहानना सांगी, उत्तम भगो आणीन तेन घाली, आनि तेना हातमा सुन्दी व पायमो जोडो घालो । मग आपन, खाईन पिईन हरीक करुम । काकी, हे सारो बेटो मरे जोतो, ते फिरीन जोतो होये ; व हरपे जोतो, ते सापडेस । तम्हा ते सर्वा आनंद करवा लाग्या ।

ते वेळे तेनो मोठो बेटो इतमा जोतो । मग ते आईन घर-पाम आया-घर तेन बाजो व नाच पाहे । तम्हा चाकर-मातीन एकन वलाईन तेन विचारी, हे काय स । तमये तेन सांगी कीं तारो भाई आये स, आनि तारा बापनो ति (खुशाल मिळे, तेना-घरी तेन मोठी पंगत करी । तम्हा ते राग भरीन आतमा जायमा । घेना-घरी तेनो बाप बाहेर आईन तेन समजायन लागी । परंतु तेन बापन उत्तर दिधु कीं, देखो, मी इतके घरीस तारी चाकरी करेस । आनि तारी आज्ञा म्या काधी ही मोडी नहि । तरी म्या आपना गंडीहुनना संग चयेन करवानी म्हनीन मन तुन कदी गेलीतु पिलू दिधु नहि । आनि जेन तारी मंपत्ति किजवन-संग खाईन टाकी ते हे तारो बेटो आयेस तम्हा तुन तेना साठ मोठी जयनाल करीस । तम्हा तेन ममी, बेटा तू सदाई मारा संग स आनि मारी माल मलामत तारीच स । परंतु हरीक व आनंद करतु हे वर जोतु । कारण कीं हे तारो भाई मरे जोतो ते फिरीन जोतो होयेस व हरपे जोतो ते सापडेस ॥

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bēṭā hōtā. Tē-mā dhāk^{to} bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,
 'bāpō, jē jind^{gi}-nō wāṭō ma-nā āwānu tē da.' Mag tē-na tē-hun-na
'father, what property-of share me-to to-come that give.' Then him-by to-them
 paisō wāṭī didhō. Maṅgan thōḍ^{kā} diwas-mā dhāk^{to} bēṭō
wealth having-divided was-given. Then a-few days-in the-younger son
 sarwō jamā-karīn dūr muluk-mā gayē. Āni tatha udhaḷ^{panān}
all together-having-made a-far into-country went. And there extravagance-with
 wāgīn ap^{nī} sampatti udāi. Mag tē-na aw^{ghu}
having-behaved his-own wealth was-squandered. Then him-by all
 kharchā-warī tē dēs-mā mōṭhō dukāl paḍē. Tē-muḷē tē-na aḍ^{chan}
being-spent-on that country-in great famine fell. That-owing-to him-to difficulty
 paḍ^{wā} lāgī. Tawhā tē tē dēs-mā ēk grahasṭha-nā yāhān jāin
to-fall began. Then he that country-in one gentleman-of near having-gone
 rahē. Tē-na tar tē-na ḍukkarā chār^{wān} āp^{nā} śēt-mā dhāḍī. Tawhā
lived. Him-by also him pigs to-feed his-own field-into was-sent. Then
 ḍukkarā jē sālṭā khātā hōtā tēna-war tē-na āp^{lō} pōṭ bharan
swine which husks eating were that-upon him-by his-own belly should-be-filled
 asu tē-na wāṭī. Āni kōn tē-na kāhī didhu nahī. Maṅgan
so him-to it-occurred. And by-any-one him-to anything was-given not. Then
 tē sudh-mā āin mhanē, 'mārā bāp-nā kitī mōl^{karī}-hun-nā
he senses-on having-come said; 'my father-from how-many servants-to
 bhar-pūr bhāk^{rō} sa. Āni mī bhuk^{tin} marēs. Mī uṭhīn āp^{lō}
enough bread is. And I hunger-from am-dying. I having-arisen my-own
 bāp-nā-kaḍē jāis, wa tē-nō mhanīs, "hē bāpō, myā Dēw-nā virudh
father-of-near will-go, and him-to-also shall-say, "O father, by-me God-of against
 wa tārō sōmōr pāp karīs; āj-pās^{tin} tārō bēṭō man^{wān} jōg^{to} nahi,
and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,
 āp^{nō} ēk mōl^{karī} sār^{khu} ma-na ṭhēw." Nantar tē uṭhīn āp^{nā}
thy-own one servant like me-to keep." Then he having-arisen his-own
 bāp-kaḍē gayē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
father-to went. Then he far is mean-while his father him having-seen
 kar^{walē}, āni tē-na dhāin tē-nā galā-mā miṭhī ghāli wa
is-moved, and him-by having-run him-of on-the-neck embracing was-put and

tā-na mukō lōlhu. Mag bēṭō tē-nō mhanē, 'bāpō, Dēw-nā virudh
 him-by a-kiss was-taken. Then the-son him-to said, 'father, God-of against
 an tārā sām'nō myā pāp karā. Ani āj-pās-tin tārō bēṭō man'wān
 and of-thee before by-me sin was-made. And to-day-from thy son to-be-called
 mī yōgya nahi.' Pan bāp-na āp'nā chāk'rō-hān-nā sāngī, "uttam
 I fit am-not.' But the-father-by his-own servants-to it-was-told, "excellent
 jhagō ānin tā-na ghālō; āpi tē-nā hāt-mā mundī, wa pāy-mō
 robe having-brought him-to put; and of-him hand-on a-ring, and foot-on
 jōṭī ghālō. Mag āpan khāin pīn . harik karūa. Kā-kī,
 a-shoe put. Then we having-eaten having-drunk rejoicing shall-make. For,
 hē mārō bēṭō marē hētō, tē phirīn jītō hōyē; wa har'pō hētō, tē
 tūu my son dead was, he again alive became; and lost was, he
 sāp'dēa." Tawhā tē sarwā ānand kar'wā lāgyā.
 is-found." Then they all joy to-make began.

Tē-rājē tē-nō mōṭhō bēṭō śēt-mā hētō. Mag tē āin
 At-that-time his elder son field-in was. Then he having-come
 ghar-pās āyā-war tā-na bājō wa nāch pāhē. Tawhā
 house-near having-come-on him-by music and dancing was-seen. Then
 chātar-mā-tin ēk-na bālāin tēna vichārī, 'hē kāy sa?'
 servant-is-from one-to having-called him-to it-was-asked, 'this what is?'
 Tamayē tā-na sāngī kī, 'tārō bhāī āyē sa, ānī tārī bāp-nō tē
 To-him him-by it-was-told that, 'thy brother come is, and thy father-to he
 khusāl mīlō tēnā-warī tā-na mōṭhī paṅgat karī.' Tawhā tē rāg-bharīn
 safe was-got therefore him-by great a-feast was-made.' Then he becoming-angry
 āt-mā jāy-nā. Yēnā-warī tē-nō bāp bāher āin tā-na sam'jāyan
 inside would-not-go. This-for his father out having-come him to-entreat
 lāgi. Parantu tā-na bāp-na uttar dēdhu kī, 'dēkhō, mī it'kō
 began. But him-by father-to reply was-given that, 'see, I so-many
 waris tārī chāk'rī karēs, ānī tārī ādnyā myā kadhi-hī mōṭī nahi; tārī
 years thy service do, and thy order by-me ever was-broken not; still
 myā āp'nā gaṭī-hun-na-sāngī chayān kar'wānī mhanīn ma-na
 by-me my-own friends-of-with merriment should-be-made having-said me-to
 tu-na kadī śētī-nu pīu dēdhu nahi. Ani jō-na tārī sampatti
 thee-by ever she-goat-of young-one was-given not. And whom-by thy property
 kījhan-sāng khāin jākī tē hō tārō bēṭō āyēs, tawhā tu-na
 herlots-with having-eaten was-thrown that this thy son come-is, then thee-by
 tē-nā sāṅha mōṭhī jaw'nāl karā. Tawhā tē-na manī, 'bēṭā, tū sadāī
 him-of for great a-feast made-is.' Then him-by it-was-said, 'son, thou always
 mārā sāng sa, āpi māri māl-malūmat tārī-ch sa. Parantu harik wa
 of-me with art, and my property thine-alone is. But merriment and
 ānand kar'nu hē warū hētū; kāraṇ kī hō tārō bhāī marē hētō, tē
 joy to-make this better was; because that this thy brother dead was, he
 phirīn jītō hōyēs; wa har'pō hētō, tē sāp'dēa.'
 again alive become-is; and lost was, he is-found.'

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN II.

RANGĀRĪ DIALECT.

(DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो बापनो म्हनस, बाबा, मारी हिस्सो द । म्हनून बापने जिनगी दोन्हीन वाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसऱ्या गाव गएन । याती गए आपली जिनगी चनती उडाई । या रितिती पैसो खर्च होए मंग मोठो काय पडे । काय पडेल तेनाती मोठी खावानी पंचाईत पडी । मंगन दुसऱ्यान घर जाईन रहे । तेन डुकर, राखान ठेई । तेहान तेन डुकरन कोडो खाईन हेस कोडो देतो त खुषीन खादो असतो । पन तेन ते ही देदो नाहीं । येना-ती डोया उघडया तेन्हा आपुन म्हनेस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन पुरसी । मी याहान उपासी मरी रहेस । त आताँ बापा-कडे जाईन म्हनूस बाबा देवना आणि तारो फार अपराध करे । मी तारी पोरगो असल्या-वर लेवानो दयो रहे नहि । तू आपलो मजूर सारखो वागाळ । असो विचार करीन आपला बाप-कडे आये । ते आवताना बापना दूर-ती देखे । तेन दया आई आपला पोरगाना गया-मा हात घाले व तेन सुको लेदी ॥

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN II.

RANOLRI DIALECT.

(DISTRICT BULDANA.)

TRANSLITERATION AND TRANSLATION.

Kān-ek dōn pōrgā hōlā. Dīm-jarā-mani lahānō bāp-nō mhanas,
Certain two sons were. Two-men-among the-younger the-father-to said,
 'lāhā, mārō hīwō dā.' Mhanān bāp-nō jin'gi dōnhī-na
'father, my share give.' Therefore the-father-by property both-to
 wāṭān dill. Thōlā dīwās tē lahānō āp'li jin'gi
having-divided was-given. A-few days-in that younger his-own property
 hīn dūc'ryā gāw gān. Yātī gā āp'li jin'gi
having-taken another to-taken went. There having-gone his-own property
 chān-tī uḍil. Yā rīl-tī pālō klarch hōē, māng
pleasure-with was-eaten. This way-in money spent having-become, then
 m'āhō kāy pōḍ. Kāy pōḍel tēnā-tī mōḥlī khāwā-nī pāṣohāit
a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty
 pōḍ. Māḥgan dūc'ryā-na ghār jīn rahē. Tē-na ḍakar rākhān
fell. Then another's house having-gone he-licked. Him-by mine to-feed
 ṭhōl. Tē-hān tē-na ḍakar-na kōṇḍō khāin hēn kōṇḍō dētō
was-kept. He him-to twice-by, husks having-eaten such husks if-had-given
 tā khuāhī-na khādō n'ṭō. Pan tē-na tē-hī dētō nāhī.
then gladness-with eaten would-have-been. But him-to that-even was-given not.
 Yēnā-tī ḍōyā ughaḍ'yā. Tēwhā āpun mhanēs, 'āp'lā bāp-jawā
Therefore eyes were-opened. Then he(-himself) said, 'my-own father-near
 naukar sē, tē-nā-jawā pālō urīn purāl. Mī yāhān
servants are, them-near money having-been-spared will-be-enough. I here
 upāṣī marī-rahēs. Tā āṭṭ bāpā-kaḍō jān mhanēs, "bābā, Dēw-nā
hungry am-dying. So now father-to having-gone shall-say, "father, God-of
 āṇī tārō phār āp'rādī karē. Mī tārō pōrgō n'yā-war lēwā-nō dayō
and thy great fault I-did. I thy son being-on taking-of fit
 rahē nahī. Tū āp'lō majūr sār'khō wāgā." Aṣō wīchār karīn
am not. Thou thy-own a-labourer like treat." So thought having-made
 āp'lā bāp-kaḍō āyē. Tē āw'tānā bāp-nā dūr-tī dēkhō, tē-na
his-own father-to came. He while-coming the-father-by far-from was-seen, him-to
 dayā āl, āp'lā pōrgā-nā gayā-mā hāt ghālō wā tē-na mukō
pity came, his-own son-of on-the-neck hand was-put and him-to kiss
 lēdō.
 was-taken.

STANDARD LIST OF WORDS AND

English.	Bhili (Mabikantha).	Bhili (Edar).	Bāori (Lahore).
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2. Two . . .	Bē . . .	Bē . . .	Bai . . .
3. Three . . .	Tēṇ, or tan . . .	Tan . . .	Trēn . . .
4. Four . . .	Syār, or śyar . . .	Syār . . .	Chār . . .
5. Five . . .	Pōs, pās . . .	Pōs . . .	Pāch . . .
6. Six . . .	Sō . . .	Sō . . .	Chhau . . .
7. Seven . . .	Hāt . . .	Hāt . . .	Khāt . . .
8. Eight . . .	Āṭh . . .	Āṭh . . .	Āṭh . . .
9. Nine . . .	Nōw, naw . . .	Nōw . . .	Nauw . . .
10. Ten . . .	Dōḥ, dah . . .	Dah, dōḥ . . .	Daukh . . .
11. Twenty . . .	Viḥ, vi . . .	Viḥ, vi . . .	Vikh . . .
12. Fifty . . .	Aḍhi viḥ; sāliḥ nē dōḥ, pasāḥ.	Aḍhi dōḥ; sāliḥ nē dōḥ	Pañjah . . .
13. Hundred . . .	Hō, pōs viḥū . . .	Hō . . .	Khau . . .
14. I . . .	Hū . . .	Hū . . .	Hū . . .
15. Of me . . .	Mārō . . .	Mārō, (-ri, -rū) . . .	Mhārō, mārō . . .
16. Mine . . .	Mārō . . .	Mārō, (-ri, -rū) . . .	Mhārō, mārō . . .
17. We . . .	Amā, amē; āp ^a ḍā . . .	Amē, amā . . .	Hamē . . .
18. Of us . . .	Amārō . . .	Amārō, (-ri, -rū) . . .	Hamārō . . .
19. Our . . .	Amārō . . .	Amārō, (-ri, -rū) . . .	Hamārō . . .
20. Thou . . .	Tū . . .	Tū . . .	Taū, tū . . .
21. Of thee . . .	Tārō, thārō . . .	Tārō, thārō, (-ri, -rū) . . .	Tāh ^a rō, tārō . . .
22. Thine . . .	Tārō, thārō . . .	Tārō, thārō, (-ri, -rū) . . .	Tāh ^a rō, tārō . . .
23. You . . .	Tamā, tamē, tamō . . .	Tamā, tamō . . .	Tamē, tamhē . . .
24. Of you . . .	Tamārō . . .	Tamārō, (-ri, -rū) . . .	Tamāh ^a rō . . .
25. Your . . .	Tamārō . . .	Tamārō, (-ri, -rū) . . .	Tamāh ^a rō . . .

SENTENCES IN BHILI AND KHANDESI.

Khōṣṭ (Khandesh).	Kuṣṭhi (Khandesh).	Englsh.
Ek	Ek	1. One.
Dou	Dou	2. Two.
Tis	Tis	3. Three.
Char	Char	4. Four.
Pach	Pach	5. Five.
Sas, shis	Sas	6. Six.
Sat	Sat	7. Seven.
Aṣṭ	Aṣṭ	8. Eight.
Nas	Nas	9. Nine.
Das	Das	10. Ten.
Vis	Is	11. Twenty.
Panchas, pachas	Panchas	12. Fifty.
Śa, sambar	Śambhar	13. Hundred.
Mi	Mi	14. I.
Ma-na	Ma-na	15. Of us.
Ma-na	Ma-na	16. Mine.
Am, āpan	Āpan	17. We.
Am-na	Am-na	18. Of us
Am-na	Am-na	19. Our.
Tā	Tā	20. Thou.
Ta-na	Ta-na	21. Of thee.
Ta-na	Ta-na	22. Thine.
Tam	Tamhi	23. You.
Tam-na	Tam-na	24. Of you.
Tam-na	Tam-na	25. Your.

English.	Bhili (Mahikantba).	Bhili (Edar).	Bāori (Lahore).
26. He	Vī, wō, i, pēlō	Pēlō, vī, wō	Pēlō, yōh, tūō
27. Of him	(W)anā-nō, (v)i-nō, pēlā-nō.	I-nō, vē-nō, wānā-nō, anā-nō.	Pēllā-nō, inhō, ih ^a nō, tinnō.
28. His	(W)anā-nō, (v)i-nō, pēlā-nō.	I-nō, vē-nō, wānā-nō, anā-nō.	Pēllā-nō, inhō, ih ^a nō, tinnō.
29. They	Wā, f. vī; pēlā	Pēlā, wā	Tē, tēhē
30. Of them	Wānā-nō, pēlā-nō	Wānā-nō, pēlā-nō	Tēhō-nō, tihō-nō
31. Their	Wānā-nō, pēlā-nō	Wānā-nō, pēlā-nō	Tēhō-nō, tihō-nō
32. Hand	Hāth	Hāth	Hāth
33. Foot	Pōg, pag	Pōg	Gōdā
34. Nose	Nāk, nakhōrū	Nāk, nakhōrū	Nāk
35. Eye	Ākh, ōkh	Ākh, ōkh	Akh
36. Mouth	Mōḍū, muḍū	Muḍū, mōḍū, (muḍhū, mōḍhū).	Bākō
37. Tooth	Dāt, dōt	Dāt, dōt	Dāt
38. Ear	Kān, kōn	Kān, kōn	Kān
39. Hair	Wāl, latsyā	Wāl	Khākḥ
40. Head	Mūḍ, māthū	Mūḍ, māthū	Mōḍ
41. Tongue	Jib	Jibh	Jib
42. Belly	Pēt, ōjh ^a rū	Pēt	Ōj ^a rō
43. Back	Būḍi, wōhō	Būḍi, bōsō, bōḍo	Maur, ḍhōgō
44. Iron	Lōarū, lōḍū	Lōarū, lōḍū	Lōh ^a rō
45. Gold	Hōnū	Hōnū	Khōnō
46. Silver	Rupū	Rupū	Chāḍi
47. Father	Āto, bāp, bā, dāḍo	Āto, bā, bāp, dāḍo	Āgō
48. Mother	Āi, mā	Āi, mā	Āi
49. Brother	Bhāl	Phāl	Bhāl
50. Sister	Bāl, bun, bōn	Bāl, bun, bōn	Baib ^a n
51. Man	Āḍ ^a mī	Āḍ ^a mī	Manukḥo
52. Woman	Bairī, līgāi	Bairū, līgāi	Man ^a ai

Ta	To	20. He.
Ta-na, tyi-na	Tyi-na	27. Of him.
Ta-na, tyi-na	Tyi-na	28. His.
Ta	Tya; ts	29. They.
Tyi-na, tyi-na	Tyi-na	30. Of them.
Tyi-na, tyi-na	Tyi-na	31. Their.
Hai	Hai	32. Hand.
Fay, pag	Fay	33. Foot.
Nai	Nai	34. Nose.
De'a, de'a	De'a	35. Eye.
Tood, tood	Tood	36. Mouth.
Dai	Dai	37. Tooth.
Kia	Kia	38. Ear.
Kia	Kia	39. Hair.
De'na, mita	De'na	40. Head.
Jah	Jah	41. Tongue.
Fah, pah	Fah	42. Belly.
Fah, wad	Fah	43. Back.
Lahpaj	Lahpaj	44. Iron.
Fona	Fona	45. Gold.
Rupj, chandi	Rupa	46. Silver.
Bap	Bap	47. Father.
Ma, ai, may	May	48. Mother.
ba	Bhai	49. Brother.
Bahin, ba	Bahin	50. Sister.
Man'a, man'a	Mannu	51. Man.
Bai	Bay'ko-mannu	52. Woman.

English.	Bhili (Mabikantha).	Bhili (Edar).	Bāori (Lahore).
53. Wife . . .	Bairī . . .	Bairũ, oral . . .	Bāwan . . .
54. Child . . .	Sōrũ, saiyũ . . .	Sōrũ, saiyũ . . .	Ohhiō . . .
55. Son . . .	Sōrō, saiyō, dikrō . . .	Sōrō, saiyō, dik ^a rō . . .	Dik ^a rō . . .
56. Daughter . . .	Sōrī, dikrī . . .	Sōrī, dik ^a rī . . .	Dik ^a rī, ohhōrī . . .
57. Slave . . .	.....	.....	Mōlē lidhō . . .
58. Cultivator . . .	Kamānyō . . .	Kamānyō . . .	Hal-wāh . . .
59. Shepherd . . .	Guwāl . . .	Guwāl . . .	Ur ^a nā-chār . . .
60. God . . .	Bhag ^a wān . . .	Bhag ^a wān . . .	Rabb . . .
61. Devil . . .	Bhūt, palit . . .	Bhūt, palit . . .	<u>K</u> hatān . . .
62. Sun . . .	Dan-bāw ^a si, hūraj . . .	Dan, hūraj . . .	Dann . . .
63. Moon . . .	Sādamā, sādō-bāw ^a si . . .	Sādamā . . .	Chand . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tārō . . .
65. Fire . . .	Āg, wāhadi . . .	Āg, wāhadi . . .	Āg . . .
66. Water . . .	Pōñī . . .	Pōñī . . .	Pāñī . . .
67. House . . .	Ghēr, gēr, khēr . . .	Ghēr, gēr, khēr . . .	Ghar . . .
68. Horse . . .	Ghōḍō, khōrō . . .	Ghōḍō, khōrō . . .	Ghōṛō . . .
69. Cow . . .	Ṭāhi, ṭāhē, gāy . . .	Gāy, ṭāhē, ṭāhī . . .	Gāō . . .
70. Dog . . .	Kut ^a rũ . . .	Kut ^a rũ . . .	Lunḍiō . . .
71. Cat . . .	Mēn ^a kō, minō . . .	Mēn ^a kō, minō . . .	Min ^a ki . . .
72. Cock . . .	Kuk ^a rũ . . .	Kuk ^a rō . . .	Kuk ^a rō . . .
73. Duck . . .	Batēk . . .	Batēk . . .	Bakt . . .
74. Ass . . .	Gadērũ, khollũ . . .	Gadērũ, khollũ . . .	Gadō . . .
75. Camel . . .	Ūṭũ, ūṭ . . .	Ūṭũ, ūṭ . . .	Aūṭh . . .
76. Bird . . .	Pākhi, pakhi . . .	Pakhi, pākhi . . .	Chik ^a liā . . .
77. Go . . .	Jā . . .	Jā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khāi-lō . . .
79. Sit . . .	Bēh . . .	Bēh . . .	Bēsi-jā . . .

Khanda (Khanda).	Ky'da (Khanda).	English.
Bai, nawar, bay'ka	Naw'ri	53. Wife.
For, chik'ra	For	54. Child.
Ap'ar, chik'ra	Ap'ar	55. Son.
Ap'ar, poj'ri	Ap'ar	56. Daughter.
Chikar, galim	Galim	57. Slave.
Fas'ak, khitarwala	Khitarwala	58. Cultivator.
Dw'it, dhas'gar	Dhas'gar	59. Shepherd.
Dew	I'ew	60. God.
Ralaba, lakti	Rakra	61. Devil.
Sarya	Sarya	62. Sun.
Chand	Chand	63. Moon.
Chand'a, chandarya	Chand	64. Star.
Vistaw	I'at	65. Fire.
Paid	Paid	66. Water.
Ghar	Ghar	67. House.
Ghaja	Ghaja	68. Horse.
Gai	Gai	69. Cow.
Katra	Katra	70. Dog.
Majar, lillaji	Majar	71. Cat.
Kom'ja	Kom'ja	72. Cock.
Bedak	Balak	73. Duck.
Gadhaja	Gadhaja	74. Ass.
Uj	Uj; hut	75. Camel.
Pakh'ru, pakshi	Pakh'ru	76. Bird.
Ja	Ja	77. Go.
Kha	Kha	78. Fat.
Bajh, baia	Bajh	79. Sit.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
80. Come . . .	Āw . . .	Āw . . .	Āvi-jā . . .
81. Beat . . .	Mār, kuṭ . . .	Mār, kuṭ . . .	Mār . . .
82. Stand . . .	Up, ubā thā . . .	Up, ubā thā . . .	Ubhō thāi-jā . . .
83. Die . . .	Mar, gudar . . .	Mar, gudar . . .	Mar . . .
84. Give . . .	Āl, dī . . .	Āl, dī . . .	Dē . . .
85. Run . . .	Thām, dōḍ . . .	Thām, dōḍ . . .	Nasī-jā . . .
86. Up . . .	Upar, upēr, māthē . . .	Upar, upēr, māthē . . .	Ūpar . . .
87. Near . . .	Kanē, pāhē . . .	Kanē, pāhē . . .	Harō . . .
88. Down . . .	Hēthē . . .	Hēthē . . .	Hithō . . .
89. Far . . .	Sētū, vēg ^a lū, dūr . . .	Kanēhē, sētū, vēg ^a lū . . .	Vēg ^a lo . . .
90. Before . . .	Pāhē, āgal . . .	Pāhē, āgal . . .	Āgal . . .
91. Behind . . .	Wōhē, pūṭhan, pasāḍi . . .	Wōhē, pūṭhan, pasāḍi . . .	Kērē . . .
92. Who . . .	Kuṇ, kōṇ . . .	Kuṇ, kōṇ . . .	Kaun . . .
93. What . . .	Hū . . .	Hū . . .	Khō, khū, hō, hū . . .
94. Why . . .	Kim . . .	Kim, kēm, hū kar ^a wā . . .	Sē . . .
95. And . . .	Nē, anē . . .	Nē anē . . .	Tiār, tē . . .
96. But . . .	Puṇ, pōṇ . . .	Pan, anē . . .	Par . . .
97. If . . .	Jō . . .	Jō . . .	Jē . . .
98. Yes . . .	Hōvē, hū-kū . . .	Hā kū, hōvē . . .	Havē . . .
99. No . . .	Ūhū, nahī, nā . . .	Ūhū, nahi, nā . . .	Nā . . .
100. Alas . . .	Arē Rām, hāy-hāy . . .	Arē Rām, hāy hāy, arērē . . .	Loh ^a ṛō . . .
101. A father . . .	Āto, bāp . . .	Āto . . .	Āgō . . .
102. Of a father . . .	Ātā-nō . . .	Ātā-nō, (-nī, -nū) . . .	Āgā-nō . . .
103. To a father . . .	Ātā-nū, ātā-ō . . .	Ātā-nū . . .	Āgā-nū . . .
104. From a father . . .	Ātā-hū, ātā-kauṭ-thī . . .	Ātā-hū . . .	Āgā-kannū . . .
105. Two fathers . . .	Bē ātā . . .	Bē ātā . . .	Bai āgā . . .
106. Fathers . . .	Ātā . . .	Ātā . . .	Ghanā āgā . . .

Khà-dòk (Khà-dòk).	Keg-144 (Khà-dòk).	Englsh.
Yò	Yò	80. Come.
Màr	Màr	81. Beat.
Ukhà rakh	Ukh	82. Stand.
Màr	Màr	83. Die.
Dà	Dà	84. Give.
Fal, dazf	Fay	85. Run.
Wàr	Wàr	86. Up.
Nyik, pakh	Jaway, jòf	87. Near.
Klakh	Klakh	88. Down.
Dar	Dar	89. Far.
Samtr, pakh	Samtr, pakh	90. Before.
Màgtr, pakh-là	Màg-tr; màg-tr	91. Behind.
Kon	Kon	92. Who.
Kay	Kay	93. What.
Kakh, kh	Kà-mkh	94. Why.
Àn, sàl, wari	Àn	95. And.
Fan	Fan	96. But.
Jar	Jar	97. If.
Hà, kò	Whay	98. Yes.
Nà, nakh	Nakh	99. No.
Arò	Araro	100. Alas.
Bap	Bap	101. A father.
Bap-nà	Bap-nà	102. Of a father.
Bap-là, bap-lò	Bap-lò	103. To a father.
Bap-nò jaw-làn, bap-pò-lì	Bap-pun	104. From a father.
Don bap	Don bap	105. Two fathers.
Bap	Bap	106. Fathers.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāoi (Lahore).
107. Of fathers . . .	Ātā-nō, bāpā-nō . . .	Ātā-nō, (-ni, -nū) . . .	Ghanā āgā-nō . . .
108. To fathers . . .	Ātā-nē . . .	Ātā-nē . . .	Ghanā āgā-nū . . .
109. From fathers . . .	Ātā-hū . . .	Ātā-hū . . .	Ghanā āgā-kannē . . .
110. A daughter . . .	Sōri . . .	Sōri . . .	Dik'ri . . .
111. Of a daughter . . .	Sōri-nō . . .	Sōri-nō . . .	Dik'ri-nō . . .
112. To a daughter . . .	Sōri-nē, sōr ^a jyē . . .	Sōri-nē . . .	Dik'ri-nū . . .
113. From a daughter . . .	Sōri-hū . . .	Sōri-hū, sōri-kanō-thi . . .	Dik'ri-kannē . . .
114. Two daughters . . .	Bē sōri(-yō) . . .	Bē sōriyō . . .	Bai dik'ri . . .
115. Daughters . . .	Sōri(-yō) . . .	Sōriyō . . .	Ghanā dik'ri . . .
116. Of daughters . . .	Sōriyō-nō, sōr ^a jyā-nō . . .	Sōriyō-nō . . .	Ghanā dik'ri-nō . . .
117. To daughters . . .	Sōriyō-nē, sōr ^a jyā-ē . . .	Sōriyō-nē . . .	Ghanā dik'ri-nū . . .
118. From daughters . . .	Sōriyō-hū, sōr ^a jyā-hū . . .	Sōriyō-hū . . .	Ghanā dik'ri-kannē . . .
119. A good man . . .	Kharō ād ^a mi . . .	Kharō ād ^a mi . . .	Ēk khāū (or chaṅgō) manukhō . . .
120. Of a good man . . .	Kharā ād ^a mi-nō . . .	Kharā ād ^a mi-nū . . .	Ēk khāū (or chaṅgā) manukhā-nō . . .
121. To a good man . . .	Kharā ād ^a mi-nē, kharā ād ^a mi-nē, kharā ād ^a mi-nē (or ād ^a myē) . . .	Kharā ād ^a mi-nē (or ād ^a myē) . . .	Ēk khāū (or chaṅgā) manukhā-nū . . .
122. From a good man . . .	Kharā ād ^a mi-hū . . .	Kharā ād ^a mi-hū . . .	Ēk khāū (or chaṅgā) manukhā-kannē . . .
123. Two good men . . .	Bē kharā ād ^a mi (ādamyō) . . .	Bē kharā ād ^a myō . . .	Bai khāū (or chaṅgā) manukhā . . .
124. Good men . . .	Kharā ād ^a mi (ādamyō) . . .	Kharā ād ^a myō . . .	Khāū (or chaṅgā) manukhā . . .
125. Of good men . . .	Kharā ādamyō-nō . . .	Kharā ād ^a myō-nū . . .	Khāū (or chaṅgā) manukhā-nō . . .
126. To good men . . .	Kharā ādamyō-nē . . .	Kharā ād ^a myō-nē . . .	Khāū (or chaṅgā) manukhā-nū . . .
127. From good men . . .	Kharā ādamyō-hū . . .	Kharā ād ^a myō-hū . . .	Khāū (or chaṅgā) manukhā-kannē . . .
128. A good woman . . .	Kharū bairū . . .	Kharū bairū . . .	Ēk chaṅgī man ^a sī . . .
129. A bad boy . . .	Khōtō (or lussō) sōrō . . .	Khōtō (or lussō) sōrō . . .	Ēk bhaiṛō ohbiō . . .
130. Good women . . .	Kharū bairā . . .	Kharū bairā . . .	Chaṅgī rāḍ . . .
131. A bad girl . . .	Khōtī (or lussī) sōrī . . .	Khōtī (or lussī) sōrī . . .	Ēk bhaiṛī chhōrī . . .
132. Good . . .	Kharō, hāū . . .	Kharū, hāū . . .	Chaṅgō . . .
133. Better . . .	Wanū-hū kharū (better than that) . . .	Kharū . . .	Inē-thō chaṅgō (better than that) . . .

Khà-mô (Khà-mô).	Ky'í-tô (Khà-mô).	English.
Báp-na	Báp-ta-ni	107. Of fathers.
Báp-lá	Báp-ta-lá	108. To fathers.
Báp-ná-jaw'í-ta	Báp-ta-páin	109. From fathers.
Pór (chhà'tyá)	Áp'ter	110. A daughter.
Pór-na	Áp'ter-na	111. Of a daughter.
Pór-lá	Áp'ter-lá	112. To a daughter.
Pór-jaw'í-ta	Áp'ter-pun	113. From a daughter.
Don pór (chhà'tyá)	Don Áp'ter	114. Two daughters.
Pór (chhà'tyá)	Áp'ter	115. Daughters.
Pór-na	Áp'ter-na	116. Of daughters.
Pór-lá	Áp'ter-lá	117. To daughters.
Pór-jaw'í-ta	Áp'ter-pun	118. From daughters.
Chá'g'la mí-ta	Bhál' mí-ta	119. A good man.
Chá'g'la mí-ta-na	Bhál'yá mí-ta-na	120. Of a good man.
Chá'g'la mí-ta-lá	Bhál' yá mí-ta-lá	121. To a good man.
Chá'g'la mí-ta-jaw'í-ta	Bhál'yá mí-ta-pun	122. From a good man.
Don chá'g'la mí-ta	Don Bhál' mí-ta	123. Two good men.
Chá'g'la mí-ta	Bhál' mí-ta	124. Good men.
Chá'g'la mí-ta-na	Bhál' mí-ta-na	125. Of good men.
Chá'g'la mí-ta-lá	Bhál' mí-ta-lá	126. To good men.
Chá'g'la mí-ta-jaw'í-ta	Bhál' mí-ta-pun	127. From good men.
Chá'g'la bí	Bhál' bí'ka-mí-ta	128. A good woman.
Kharib pór	Dá'g' pór'gá; agun'gá	129. A bad boy.
Chá'g'la bí	Bhál'yá bí'ka-mí-ta	130. Good women.
Kharib pór	Dá'g' pór'gá; agun'gá	131. A bad girl.
Chá'g'la	Chá'g'la	132. Good.
Tá-na chá'g'la (better than that).	Báhu chá'g'la	133. Better.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahōr).
134. Best . . .	Kharā-mā kharā . . .	Kharā-mā kharū . . .	Balāh chaṅgō . . .
135. High . . .	Ūsū . . .	Ūsū . . .	Ūchō . . .
136. Higher . . .	Wārḥē ūsū . . .	Wārḥē ūsū . . .	Inē-thō ūchō . . .
137. Highest . . .	Badhāḥē ūsū . . .	Badhāḥē ūsū . . .	Balāh ūchō . . .
138. A horse . . .	Khōrō, khōrū . . .	Khōrō, khōrū . . .	Ēk ghōrō . . .
139. A mare . . .	Khōrī . . .	Khōrī . . .	Ēk ghōrī . . .
140. Horses . . .	Khōrā, khōrā . . .	Khōrā, khōrā . . .	Ghanā khārā ghōrā . . .
141. Mares . . .	Khōrī(-yō) . . .	Khōriyō . . .	Ghanī khārī ghōrī . . .
142. A bull . . .	Kāṭī, baḷadiyō, ṭāhō . . .	Kāṭī, baḷadiyō, ṭāhō . . .	Ēk ḍhaṭṭō . . .
143. A cow . . .	Ṭāhē, ṭāhī, gāy . . .	Ṭāhē . . .	Ēk gāē . . .
144. Bulls . . .	Kāṭī, baḷad, ṭāhā . . .	Kāṭī . . .	Ghanā khārā ḍhaṭṭō . . .
145. Cows . . .	Ṭāhī(-yō) ; gāl(-yō) . . .	Ṭāhē . . .	Ghanī khārī gāē . . .
146. A dog . . .	Kut ^a rō, kut ^a rū . . .	Kut ^a ro, Kut ^a rū . . .	Ēk luṇḍiō . . .
147. A bitch . . .	Kut ^a rī . . .	Kut ^a rī . . .	Ēk laṇḍan . . .
148. Dogs . . .	Kut ^a rā, kut ^a rā . . .	Kut ^a rā, kut ^a rā . . .	Ghanā khārā luṇḍiā . . .
149. Bitches . . .	Kut ^a rī(-yō) . . .	Kut ^a riyō . . .	Ghanī khārī laṇḍ ^a nē . . .
150. A he-goat . . .	Bukariyō, ṭēṭō, wādariyō . . .	Bukariyō, ṭēṭō, wādariyō . . .	Ēk bāk ^a rō . . .
151. A female goat . . .	Bākari, sāḷī, ṭūhī . . .	Bākari, sāḷī, ṭūhī . . .	Ēk bāk ^a rī . . .
152. Goats . . .	Bukariyā, ṭēṭā, wādariyā . . .	Bukariyā . . .	Ghanā khārā bāk ^a rā . . .
153. A male deer . . .	Hannō . . .	Hannō . . .	Ēk har ^a n . . .
154. A female deer . . .	Hannī . . .	Hannī . . .	Ēk har ^a nī . . .
155. Deer . . .	Hannē . . .	Hannā . . .	Har ^a nō . . .
156. I am . . .	Hū hū . . .	Hū hū . . .	Hū sō . . .
157. Thou art . . .	Tū hē . . .	Tū hē . . .	Taū sai . . .
158. He is . . .	Vi hē . . .	Vi hē . . .	Yōh sai . . .
159. We are . . .	Amā hū (or haiyē) . . .	Amē hū, (or haiyē) . . .	Hamē saū, sō . . .
160. You are . . .	Tamā hō . . .	Tamē hō . . .	Tamē sō . . .

Khamti (Khamti).	Kyahi (Khamti).	English.
Ami	Iti	134. Best.
Uch	Uchch	135. High.
M'ya sch	Habu uchch	136. Higher.
Sab-mi m'ya t'ri	La' uchch	137. Highest.
Gho'ja	Gho'ja	138. A horse.
Gho'ji	Gho'ji	139. A mare.
Gho'ja, gho'ja	Gho'ja	140. Horses.
Gho'ja	Gho'ja	141. Mares.
Dal	Dho'ja	142. A bull.
Gil	Giy	143. A cow.
Dal	Dho'ja	144. Bulls.
Giy	Gil	145. Cows.
Kat	Kat	146. A dog.
Kat	Kat	147. A bitch.
Kat, kat	Kat	148. Dogs.
Kat	Kat	149. Bitches.
Bok	Bok	150. A be-goat.
Bak	Bak	151. A female goat.
Bok	Bok, bak	152. Goats.
Chila, harap	Kal	153. A male deer.
Harin, har'ci	Harin	154. A female deer.
Harin	Harin	155. Deer.
Mi an (or ab)	Mi an	156. I am.
Ta an (ab)	Ta an	157. Thou art.
To an (ab)	To an	158. He is.
Ham an (or am s'itae)	Amh s'itae	159. We are.
Tum an (or s'itae)	Tumh s'itae	160. You are.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
161. They are . . .	Wā hē (or hē) . . .	Wā hē . . .	Tē sai . . .
162. I was . . .	Hū atō . . .	Hū atō . . .	Hū uttō . . .
163. Thou wast . . .	Tū atō . . .	Tū atō . . .	Taū uttō . . .
164. He was . . .	Vi atō . . .	Vi atō . . .	Yōh uttō . . .
165. We were . . .	Amā atā . . .	Amē atā . . .	Hamē uttā . . .
166. You were . . .	Tamā atā . . .	Tamē atā . . .	Tamē uttā . . .
167. They were . . .	Wā atā (fem. vi atī) . . .	Wā atā . . .	Tē uttā . . .
168. Be . . .	Hō . . .	Hō . . .	Thāi-jā . . .
169. To be . . .	Hōwū . . .	Hōwū . . .	Thānō . . .
170. Being . . .	Hōtā . . .	Hōtā . . .	Thāi . . .
171. Having been . . .	Hōinē . . .	Hōinē . . .	Thāi-kē . . .
172. I may be . . .	Hū hōū, hū ugū . . .	Hū hōū, hū ugū . . .	.....
173. I shall be . . .	Hū hōih, hū ahjē . . .	Hū hōih, hū ahjē . . .	Hōis . . .
174. I should be . . .	Hū hōih, hū ugēk . . .	Hū hōih . . .	.....
175. Beat . . .	Kuṭ, mār . . .	Mār, or kuṭ (and so throughout). . .	Mār . . .
176. To beat . . .	Kuṭ ^a wū, mār ^a wū . . .	Mār ^a wū . . .	Mār ^a nō . . .
177. Beating . . .	Kuṭ ^a tā, mār ^a tā . . .	Mār ^a tā . . .	Mār ^a tō . . .
178. Having beaten . . .	Kuṭinē, mār ^a inē . . .	Mār ^a inē . . .	Mār ^a m . . .
179. I beat . . .	Hū mārū (-hū) . . .	Hū mārū-hū . . .	Hū mārō . . .
180. Thou beatest . . .	Tū mārē (-hē) . . .	Tū mārē-hē . . .	Taū mārē . . .
181. He beats . . .	Vi mārē (-hē) . . .	Vi mārē-hē . . .	Yōh mārē . . .
182. We beat . . .	Amū mārū (-hū), amū mār ^a yēh. . .	Amē mār ^a yēh . . .	Hamē mār ^a ō . . .
183. You beat . . .	Tamā mārō (-hō) . . .	Tamē mārō-hō . . .	Tamē mārō . . .
184. They beat . . .	Wā mārō (hē) . . .	Wā mārē-hē . . .	Tēhē mārē . . .
185. I beat (Past Tense) . . .	Mē mār ^a jyū (or mār ^a yū, or mārū, and so throughout). . .	Mē mārū (or mār ^a yū) . . .	Mī mār ^a ō . . .
186. Thou beatest (Past Tense). . .	Tē mār ^a jyū . . .	Tē mārū . . .	Tī mār ^a ō . . .
187. He beat (Past Tense) . . .	Wapē mār ^a jyū . . .	Wapē mārū . . .	Pellē mār ^a ō . . .

Khshabā (Khshabā).	Kayshā (Khshabā).	English.
Tā m (or tyā m) . . .	Tyā mā . . .	161. They are.
Mī mā (or hō mā) . . .	Mī mā . . .	162. I was.
Tā mā (or hō mā) . . .	Tā mā . . .	163. Thou wast.
Tā mā (or hō mā) . . .	Tā mā . . .	164. He was.
Ham mā (am mā) . . .	Amhā mā . . .	165. We were.
Tom mā (am mā) . . .	Tomhā mā . . .	166. You were.
Tā mā (tyā mā) . . .	Tyā mā . . .	167. They were.
Ha . . .	Ha . . .	168. He.
Ha . . .	Ha . . .	169. To be.
Halā (hā) . . .	Halā; hā . . .	170. Being.
Ha . . .	Hā; hā; hā . . .	171. Having been.
Mā mā (mī mā) . . .	Mī mā . . .	172. I may be.
Mā mā (mī mā) . . .	Mī mā . . .	173. I shall be.
Mā mā (mī mā) . . .	Mī mā . . .	174. I should be.
Mā . . .	Mā . . .	175. Beat.
Mā . . .	Mā . . .	176. To beat.
Mā . . .	Mā . . .	177. Beating.
Mā . . .	Mā . . .	178. Having beaten.
Mā mā (mī mā) . . .	Mī mā . . .	179. I beat.
Tā mā (mī mā) . . .	Tā mā . . .	180. Thou beatest.
Tā mā (mī mā) . . .	Tā mā . . .	181. He beats.
Ham mā (am mā) . . .	Amhā mā . . .	182. We beat.
Tom mā (am mā) . . .	Tomhā mā . . .	183. You beat.
Tā mā (tyā mā) . . .	Tyā mā . . .	184. They beat.
Mā mā (mī mā) . . .	Mī mā . . .	185. I beat (<i>Past Tense</i>).
Tā mā (mī mā) . . .	Tā mā . . .	186. Thou beatest (<i>Past Tense</i>).
Tā mā (tyā mā) . . .	Tyā mā . . .	187. He beat (<i>Past Tense</i>).

English.	Bhili (Mahikantba).	Bhili (Edār).	Bāōri (Lahore).
188. We beat (<i>Past Tense</i>)	Āmā mār ^a gyū	Amē mārū	Hamē mārīō
189. You beat (<i>Past Tense</i>)	Tamā mār ^a gyū	Tamē mārū	Tamē mārīō
190. They beat (<i>Past Tense</i>)	Wapāē mār ^a gyū	Wapāē mārū	Tēhē mārīō
191. I am beating	Hū mārū hū	Hū mārū-hū	Hū mārō-sō
192. I was beating	Hū mār ^a tō atō	Hū mār ^a tō atō	Hū mār ^a tō-tō
193. I had beaten	Mē mār ^a gyū tū	Mē mārū-tū	Mī mārīō-tō
194. I may beat	Hū mārū	Hū mārū . . . .	.....
195. I shall beat	Hū mārūh, or mārīh	Hū mārūh, or, mārīh	Hū mārīs
196. Thou wilt beat	Tū mārīh (or mār ^a hē)	Tū mārī(h)	Taū mār ^a sē
197. He will beat	Vi mār ^a hē	Vi mār ^a hē	Pello mār ^a sē
198. We shall beat	Amā mār ^a hū	Amē mār ^a hū	Hamē mār ^a sē
199. You will beat	Tamā mār ^a hō	Tamē mār ^a hō	Tamhē mār ^a sēō
200. They will beat	Wā mār ^a hē	Wā mār ^a hē	Tēhē mār ^a sēn
201. I should beat	Hū mārū, hū mār ^a tō ugēk.	Hū mārū . . . .	.....
202. I am beaten	Ma-nē mārō hē, hū mārāpō hū.	Manē mārō hē	Manuē mārē-sai
203. I was beaten	Ma-nē mār ^a gyō atō, hū mārāpō atō.	Manē mārīyō atō	Mannē mārīō
204. I shall be beaten	Hū mārāū, or mār ^a gyō jāū .	Hū mārāū, hū mār ^a gyō jāū .	Mannē mār ^a sē
205. I go	Hū jāū hū	Hū jāū-sū	Hū jāō-sō
206. Thou goest	Tū jāē hē	Tū jāy-sē	Taū jāē-sai
207. He goes	Vi jāē hē	Vi jāy-sē	Pello jāē-sai
208. We go	Amā jāiyē hīyē, amā jā hā .	Amē jāiyē-siyē	Hamē jāīō-sō
209. You go	Tumā jāō hō	Tamē jāō-sō	Tamhē jāō-sō
210. They go	Wā jāē hē	Wā jāy-sē	Tē jāē-sai
211. I went	Hū gījyō	Hū gījyō	Hū giō
212. Thou wentest	Tū gījyō	Tū gījyō	Taū giō
213. He went	Vi gījyō	Vi gījyō	Pello giō
214. We went	Amā gījyā	Amē gījyā	Hamē giā

Khadak (Khadak).	Kuyak (Khadak).	English.
Ham mārē (āmē mārē)	Āmhō mārē . . .	188. We beat (<i>Past Tense</i>).
Tum mārē (tum mārē)	Tumhī mārē . . .	189. You beat (<i>Past Tense</i>).
Tē mārē (tyā mārē)	Tyānī mārē . . .	190. They beat (<i>Past Tense</i>).
Mai mārī rakhānī	Mī mārā . . .	191. I am beating.
Mai mārī rakhānī (mī mār- tā-tā)	Mī mārī whātā . . .	192. I was beating.
(Mī mār-tā-tā)	Mī mārī whātā . . .	193. I had beaten.
Mai mārēgi (mī mārēgi)	Mī mārā . . .	194. I may beat.
Mai mārēgi (mī mārēgi)	Mī mārēgi . . .	195. I shall beat.
Tē mārī (tā mārēgi)	Tē mārī . . .	196. Thou wilt beat.
Tā mārī . . .	Tā mārī . . .	197. He will beat.
Ham mārī (ām mārēgi)	Āmhō mārēgi . . .	198. We shall beat.
Tum mārī (tum mārēgi)	Tumhī mārēgi . . .	199. You will beat.
Tē mārī (tyā mārēgi)	Tyā mārēgi . . .	200. They will beat.
Mai mārēgi (mī mārēgi)	Mī mārā . . .	201. I should beat.
Mā-lā mārē (mī mārēgi)	Mā-lā mārī . . .	202. I am beaten.
(Mī mārēgi-tā)	Mā-lā mārī whātā . . .	203. I was beaten.
Mā-lā mārī (mī mārī jāgi)	Mā-lā mārī . . .	204. I shall be beaten.
Mai chāl'nā (mī jāgi)	Mī jāgi . . .	205. I go.
Tā chāl'nā (tā jāgi)	Tā jāgi . . .	206. Thou goest.
Tē chāl'nā (tā jāgi)	Tē jāgi . . .	207. He goes.
Ham chāl'nā (ām jāgi)	Āmhō jāgi . . .	208. We go.
Tum chāl'nā (tum jāgi)	Tumhī jāgi . . .	209. You go.
Tē chāl'nā (tyā jāgi)	Tyā jāgi . . .	210. They go.
Mai gā . . .	Mī gā . . .	211. I went.
Tā gā . . .	Tā gā . . .	212. Thou wentest.
Tē gā . . .	Tē gā . . .	213. He went.
Ham gā . . .	Āmhō gā . . .	214. We went.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
215. You went . . .	Tamā gijyā . . .	Tamē gijyā . . .	Tamē giā . . .
216. They went . . .	Wā gijyā . . .	Wā gijyā . . .	Tē giā . . .
217. Go . . .	Jā, jāo . . .	Jā, jāo . . .	Jā . . .
218. Going . . .	Jātā . . .	Jātā . . .	Jāto . . .
219. Gone . . .	Gijyū, gō . . .	Gijyū, gō . . .	Gaiō, gio . . .
220. What is your name ? .	Tamārū hū nām ? . .	Tamārū hū nām ? . .	Tārō nām hū sai ? . .
221. How old is this horse?	Ānā khōrā-nē kat ^{rā} varah thājyā hē ?	Ānā khōrā-nē kat ^{rā} varah thājyā hē ?	Hā ghōrānī kit ^{li} umar sai ?
222. How far is it from here to Kashmir ?	Iyō-hū Kāsmir kat ^{rū} vēg ^{ālū} hōhō ?	Iyōhū Kāsmir kat ^{rū} lōbēnā hōhō ?	Kashmir hā-thō kit ^{lā} gāū sai ?
223. How many sons are there in your father's house ?	Tamārā ātā-nā khēr-mā kat ^{rā} saiyā hē ?	Tamārā ātā-nā khēr-mā kat ^{rā} saiyā hē ?	Tārā āgā-nē gharē kit ^{lā} dik ^{rā} ?
224. I have walked a long way to-day.	Āj khaṇō hēḍ ^{ajyō} hū .	Āj khaṇō hēḍiyo hū .	Āj hū vēg ^{lā} -thō āvēō .
225. The son of my uncle is married to his sister.	Mārā kākā-nō sōrō vi-nē bēnē pannēlō hē.	Mārā kākā-nō saiyō ini hūlī paraniyō hē.	Mhārā kākā-nō dik ^{rō} inhi baih ^{nō} par ^{nā} ēō.
226. In the house is the sad- dle of the white horse.	Thōlā khōrā-nū palōṇ khēr- mā hē.	Thōlā khōrā-nū palōṇ khēr- mā hē.	Dhaulā ghōrānī kāthī gharē parī.
227. Put the saddle upon his back.	Ānā upar palōṇ daḍō .	Ānā upar palōṇ daḍō .	Kāthī ghōrā-ni ḍhuā upar ghattī dē.
228. I have beaten his son with many stripes.	Ānā-nā dik ^{rā} -nē mē khaṇā kollā mār ^{ajyā} hē.	Ānā-nā dik ^{rā} -nē mē khaṇā kollā māriyā hē.	Inhā dik ^{rā} -nū hū chhiṭiēhō māriō.
229. He is grazing cattle on the top of the hill.	Pēli magari upēr tōḍā sārē hē.	Pēli magari upēr tōḍā sārē- hē.	Pellō manukhō pahār-nī chōṭī upar ḍhāḍhā chārē.
230. He is sitting on a horse under that tree.	Pēlā rukhadā nēsaḷ khōrā- māthē bēhēlō hē.	Pēlā rukhadā nēsaḷ khōrā- māthē bēhēlō hē.	Ghōrā-nē upar charhiō hōiō ād ^{mi} jhārīā-nē hēṭh ubhō.
231. His brother is taller than his sister.	Ī-nī bun kar ^{tē} i-nō bhāi ūsō hē.	I-nī bun kar ^{tē} i-nō phāi ūsō hē.	Inhi baih ^{nē} -thō inhō bhāi lāmbō sai.
232. The price of that is two rupees and a half.	Ī-nī kimēt aḍhī rupiyā (or rupējyā) hē.	I-nī kimēt aḍhī rupējyā hē.	Pellā-nō mōl ḍhāi rupaiā sai
233. My father lives in that small house.	Mārō ātō pēlā nān ^{kā} khēr- mā rē-hē.	Mārō ātō pēlā nān ^{kā} khēr- mā rē-hē.	Mhārō āgō pēllā nanōrā ghar-mē rahē.
234. Give this rupee to him.	Ā rupiyō i-nē āl . . .	Ā rupiyō inē āl . . .	Hyōh rūpaiō pēllā-nū dai-dē
235. Take those rupees from him.	Ānā kanē rupiyā hē tē lai liyō.	Ānā kanē rupiyā hē tē lai liyō.	Pellā rūpaiā pēllā-kan-thō jāi lē.
236. Beat him well and bind him with ropes.	Ī-nē khub kuṭō nē rāhē māḍō.	Inē khūb kuṭō nē rāhē māḍō	Pellā-nū māri māri bādi- nakh.
237. Draw water from the well.	Kuwā-mē-hū pōṇi kāḍhō .	Kuwā-mē-hū pōṇi kāḍhō .	Kūā-māh-thō pāni kāḍhi-lē
238. Walk before me . . .	May mōrē hēḍ . . .	May-mōri hēḍ . . .	Mō āgal āgal hind . . .
239. Whose boy comes be- hind you ?	Tamārī wōhē kī-nō saiyō āvē hē ?	Tamārī wōhē kinō saiyō āvē-hē ?	Tō kērē kinō dik ^{rō} āvē ? .
240. From whom did you buy that ?	Tamā ā kī-nī kanē-hū vēsātū lēṭū hē ?	Tamā ā kinī kanē-hū vēsātū?	Pellō kaun kan-thō mōlē lidhō ?
241. From a shopkeeper of the village.	Gom-nā wōṇyā kanē-hū .	Gom-nā wōṇyā-kanē-hū .	Gāw ^{rā} -nā karār-kannē-thō

Khoshāl (Khaslāh).	Kashāl (Khaslāh).	English.
Tum gya	Tumhi gya	215. You went.
Tē gya	Tyā gya	216. They went.
Jā	Jā	217. Go.
Chāl'na (Jā)	Jālan	218. Going.
Gaya	Jāi	219. Gone.
Te-na kiy?	Te-na kiy kiy?	220. What is your name?
Hau ghojā kī'ā amara- m?	Hau ghojā kī'ā waris-nā m?	221. How old is this horse?
Hau gya...kī'ā dār m?	Athān Kāmir kī'ā dār m?	222. How far is it from here to Kashmir?
Tu-na lāp-na ghar-nā kī- ka pōra m?	Tu-nā lāp-nā ghar-nā kī'ā apōr sītā m?	223. How many sons are there in your father's house?
Mai s'j dār gya	Mai s'j lā lāmb chāl'ā m?	224. I have walked a long way to-day.
Tu-na bahi nagat kī'ā-na pōr-na lagia kī'ā.	Ma-nā chū'ā-nā apōr-na lagia tyā-nā lahī-nā chāl'ā m?	225. The son of my uncle is married to his sister.
Ghar-nā pā'ā ghojā-nā jā m.	Tyā ghay'ā ghojā-nā khog- ghar-nā m?	226. In the house is the sad- dle of the white horse.
Ghojā-nā pā'ā jā pōr .	Tyā-nā pā'ā-war khog'ā ghāl	227. Put the saddle upon his back.
Mai tō-nā pōr-nā khōp mā'ā.	Mi tyā-nā apōr-lā chibak- war lā'ā mā'ā m?	228. I have beaten his son with many stripes.
To lā'ā-war ghōra chīrī rah'ā.	To lā'ā-nā mīthā-war ghōra chāra.	229. He is grazing cattle on the top of the hill.
To ghojā-war baat jhāj- kāl lā'ā rah'ā.	Tyā jhāj-nā lā'ā tō ghojā-war lā'ā.	230. He is sitting on a horse under that tree.
Tā-nā lā'ā tō-nā lahī-nā ch m.	Tyā-nā lā'ā tyā-nā lahī- nā lā'ā uchā m?	231. His brother is taller than his sister.
Tā-nā kīmat s'jich rupyā m	Tyā-na mōi s'jich rupyā m?	232. The price of that is two rupees and a half.
Ma-nā lāp dhāl'ā ghar-nā rah'ā.	Ma-nā lāp tyā lahī ghar- nā rah'ā.	233. My father lives in that small house.
Hau rupyā tō-lā dā .	Hau rupyā tyā-lā dā .	234. Give this rupee to him.
Tā-pāya tō rupyā lā .	Tyā rupyā tyā-na-pān lā .	235. Take those rupees from him.
Tō-lā khōp mār dō'ā-nā bānd.	Tyā-lā lā jhōk ān charhāt- war bānd.	236. Beat him well and bind him with ropes.
Vhīr-may pān kī'āh .	Ehēr-mātan pān kī'āh .	237. Draw water from the well.
Ma-na mōrē chāl	Ma-nā mōrē chāl	238. Walk before me.
Tu-nā pā'ā-māgē kōn yāi rah'ā m?	Kōn-nā apōr tu-nā māgē yāe?	239. Whose boy comes be- hind you?
Hē kōn-pāy ikat lā'ā m?	Tū tō kōn-pān ikat lā'ā?	240. From whom did you buy that?
Gāw-nā dukān'dār-pāya lā'ā.	Tyā khōjā-nā dukān'dār- pān.	241. From a shopkeeper of the village.

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BANJĀRĪ OR LABHĀNĪ AND BAHRUPĪĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārās are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wapjārī, Brinjārī, Labhānī, Labhānī, Labhānī, Labhānī, Lamānī, Lambānī, and Lambānī. At the census of 1901, the number of Banjārās (under any of their names) recorded was as follows:—

Province or State.	Number recorded.
Ajmer-Merwara	102
Bengal and States	31
Berar	110,003
Bombay and States	137,295
Central Provinces and States	35,048
Coorg	156
Madras and States	33,067
Panjab and States	67,231
United Provinces and States	75,096
Qazvin	1
Haidarabad	300,249
Darwa	759
Myore	41,163
Kashmir	5,117
Rajputana	20,337
Central India	40,985
Total	894,701

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakāraḥ*, a merchant, through the Prakrit *Vāṇijjaāraō*, a trader.¹ The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanah*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference² to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Ni'āmātu'llāh, written about 1612 A.D., and referring to events of 1504 A.D. He says :—

'As scarcity was felt in his [the Sultān's] camp, in consequence of the non-arrival of the Banjāras, he despatched 'Azam Humāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Daṇḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.³

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Banjārās.

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- CUMBERLEGE, N. R.,—*Some account of the Bunjarrah Class* (see above). Bombay, 1882.
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CADDER, W.—*The Tribes and Castes of the North-Western Provinces and Oudh.*—Calcutta, 1896. Vol. i, pp. 142 and ff.

FAUCETT, F.—*Gleanings by the Lombiffs.* *Indian Antiquary*, Vol. xzx (1901), pp. 547 and ff.

The following are the figures for the number of people estimated to speak the Banjāri language for the purposes of this Survey:—

Table showing the number of speakers of Banjāri as reported for this Survey.

Where spoken.	Number of speakers.
Berar—	
Amroli	1,900
Akola	1,375
Baliāna	7,500
Wan	23,000
Bāra	23,850
	67,625
Bombay—	
Panch Mahals	1,300
Thana	3,400
Nadi	1,000
Ahmednagar	400
Belgaum	2,000
Dharwar	5,500
Bijapur	6,124
	19,724
Central Provinces—	
Mandla	1,000
Seoni	1,100
Hoshangabad and Makrai	938
Nimar	5,150
Betul	280
Chhindwara	1,250
Wardha	700
Nagpur	350
Carried over	10,789
	87,349

Where spoken.													Number of speakers.	
Brought forward													10,788	87,319
Chanda													600	
Bhandara													180	
Balaghat													590	
Raipur													4,650	
Bilaspur													1,600	
Sarangarh													602	
Sambalpur													1,700	
Kanker													300	21,010
Panjab—														
Kapurthala													1,700	
Kangra													410	
Hoshiarpur													975	
Lahore													6,908	
Gurdaspur													2,500	
Gujrat													7,440	
Sialkot													2,500	22,869
Muzaffargarh													436	
United Provinces—														
Saharanpur													5,000	
Muzaffarnagar													705	
Aligarh													2,600	
Farukhabad													705	
Mainpuri													2,000	
Bijnor													2,600	
Kheri													7,500	21,710
Bahraich													600	
Central India—														
Gwalior													2,500	
Indore													150	
TOTAL													155,588	

Separate figures for the Banjāri language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjāri falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhāṇī of Berar as the standard). To these we may add the Labāṅkī of Muzaffargarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpiās of the Panjab have also, on examination, turned out to be the same as the Labhāṇī of Berar. We therefore find the total number of speakers of Banjāri to be as follows:—

Labāṅkī of Muzaffargarh	—	436
Labāṅkī of the rest of the Panjab	22,433	
Labhāṇī of Gujarat	1,290	
	<hr/>	23,733
Other Banjāri	131,419	
Kakēri	49	
Bahrūpiā of the Panjab	2,572	
	<hr/>	134,231
Total, Speakers of Banjāri	158,500	

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labāṅkī in Muzaffargarh employ ordinary Dikanēri, and my only reason for entering their language above is that it is not the vernacular of Muzaffargarh, which is Lahindī.

The Labāṅkī of the Panjab is most nearly connected with the Bāgri spoken in Hisar and in the adjoining parts of Bikaner.

For the other Banjāri dialects, we must take the Labhāṇī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjāri of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhāṇī of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārwarī and partly on Northern Gujarātī, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhāṇī of Berar as the standard. I shall then describe the Labāṅkī of the Bombay Deccan, next the Labhāṇī of the Central Provinces, and then the Banjāri of the United Provinces. In connexion with this, I shall deal with the Kakēri of Jhansi. I shall next describe the Labāṅkī of the Panjab (devoting a few lines to that of Muzaffargarh), and then the Labāṇī of Gujarat. Finally, I shall describe the Bahrūpiā of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.

It should be observed that nowhere, not even in Berar, is Banjārī a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

LABHĀNĪ OF BERAR.

The Labhānī or Wanjāri of Berar is a rough kind of Western Rājasthānī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajputana. For instance there is no change of *s* to *h* or of *chh* to *s*.

No one who is familiar with Gujarātī or Mārwarī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In pronunciation the cerebral *ḷ* is common, as in *gōḷā*, collected. There is a tendency to aspirate consonants, as in *mōḷhō*, for *mōḷō*, great; *ēkhāḍi*, for *ēkāḍi*, a certain one; *chhumō* for *chumō*, kissed; *āghē* or *āgē*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dan*, for *din*, a day; *barījē*, he shines; and *u* changed to *a* in *sakhī* for *sukhī*, happy. A final *ē* is often weakened to *a*, as in *chha* for *chhē*, he is; *na* or *nē*, to; *ra* or *rē*, the locative of *rō*, of. Similarly a final *ō* often becomes *ā*, as in *dēkhū* for *dēkhō*, seen; *rū* for *rō*, of. Initial *u* often becomes *wa*, as in *waḍhāl-panō* (for *uḍhāl-panō*), debauchery; *waḍā-dēnō* for *uḍā-dēnō*, he squandered.

The declension of nouns is very irregular. No doubt all strong nouns of *a* basis originally had their nominatives singular in *ō*, with an oblique form in *ā*. Thus, *ghōḍō*, a horse; oblique form *ghōḍā*. But the Labhānās in the course of their wanderings have also picked up the Hindōstānī idiom of making these nouns have their nominatives in *ā*, with an oblique form in *ē*. Thus, *ghōḍā*, a horse; oblique form *ghōḍē*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are *ghanō āchhō kapḍā*, a very good robe; *mārō chhōrā*, my son; *mōḷhō chhōrō*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ē*. Thus *bāpū*, a father; *bāpē-nē*, to a father: *dan*, a day; *danē-mē*, in (a few) days: *khēt*, a field; *khētē-mē*, in a field: *hāt*, a hand; *hātē-mē*, on (his) hand: *bhūk*, hunger; *bhūkē-ti*, by hunger, and many others. The plural of nouns in *ō* or *ā* ends in *ā* or *ē*. Thus *bētō*, a son, plural *bēḷā*; *bētā*, a son, plural *bēḷē*. Examples of the plural of feminine nouns are *bīr*, a woman, plural *bīrē*; *bēṭi*, a daughter, plural *bēṭiyā*. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have *nē*, often weakened to *na*, as in *ō-nē*, by him; *jē-na*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *mē mārīyō*, I struck; *ham mārē*, we struck. As an example of the agent case, we have *ō-nē mētyō*, he sent. On the other hand we have *bāp kyō*, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus *nē*, often weakened to *na*, and *rē* (or *ra*). Thus *bāpē-nē*, to the father; *māṭi-na*, to a man; *dēḷ-rē*, to a country. We have also the form *nū*, sometimes pronounced *nō*, which was probably picked up in the Panjab. Thus *bāpē-nū* and *bāpē-nō*, to the father.

The suffix of the ablative is usually *tī* as in *waḍhāl-panē-tī*, by debauchery.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēṭi-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rē*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in Mārwarī. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versa*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bēṭō*, the son of the father; but *ō-rā* (not *ō-rō*) *pēṭ*, his belly; *ghōḍē-rō ghōḍir*, the saddle of the horse; *baḱrā-ra* (for *baḱrā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *gaḷā-ma*, on his neck; *jhāḍē-rē hēṭē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *gaḷā-ma*, on the neck; *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *kidō* (masculine), service was done.

Adjectives follow the Mārwarī rules. They are put in the locative in *ē* to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

Tū, *tū*, thou; *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee; *tam*, *tamō* (this is a Gujarātī form), you; *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that, they; *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his; *ō-rē*, *ō-na*, to him; *ānu-rō* or *anu-rō*, their.

Tō-nē, *tō-na*, him, to him; *tē*, they.

Ā or *ī*, this; *yē ghōḍē-nō*, of this horse.

Āpan, we (including the person addressed); *āpⁿnē-nē*, to us; *āpⁿnō*, own.

Jō, *jakō*, who, what; *jē-na*, by whom; *kūn*, who? *kē-rō*, whose? *kāi*, what? *kaśō-rō*, of what? *kaśā-na*, for what, why? *kōi*, anyone; *ēāt^rrā*, this many; *kat^rrā*, how many (with pleonastic *k* of Rājasthānī, *kat^rrā-k*); *sē*, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows:—

	Sing.	Plur.
1	<i>chhū</i> or <i>chha</i>	<i>chhū</i> or <i>chha</i>
2	<i>chhī</i> or <i>chha</i>	<i>chhō</i> or <i>chha</i>
3	<i>chhē</i> or <i>chha</i>	<i>chhē</i> or <i>chha</i>

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *vētō*. *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mārⁿtō-tō*, was striking. Indeed *vētō-tō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'

Wherever it occurs in the specimens or list, the masculine plural of *velō* is *velē*, not *elā*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, *etc.*, *mār'nō*, to strike; *mār'tō*, striking; *māryō*, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dēkhū*, for *dēkhō*, seen, and others.

The simple present is conjugated much like the corresponding tense in Gujarātī and Rājasthānī. Thus—

I strike, *etc.*

	Sing.	Plur.
1	<i>mārē</i>	<i>mārē</i>
2	<i>mārē</i>	<i>mārē</i>
3	<i>mārē</i>	<i>mārē</i>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-chhū* or *mārū-chha*, I am beating. Other examples are (often with the sense of a future) *marū-chhū*, I die; *kāū-chha*, we may eat; *hōū-chha*, let us become.

The Imperfect is *mār'tō-tō*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē māryō*, I struck; *ham mārē*, we struck.

The Perfect is *māryō-chhū* or *māryō-chhē*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pāp kidō-chhū*, I have done sin.

The Pluperfect is *māryō-tō*, had struck. In *uñhō-rī*, he got up, the *rī* is probably a contraction of *rahē*.

The Future is mainly based on the *h*-future of Mārvarī. It has some peculiar forms. It is conjugated as follows:—

I shall strike, *etc.*

	Sing.	Plur.
1	<i>mīrhiyē</i> or <i>mīrhiyē</i>	The same as the singular.
2	<i>mārhiyē</i> or <i>mārhiyē</i>	
3	<i>mīrhiyē</i> or <i>mīrhiyē</i>	

In the specimens we find *chha* added in *jāhyū-chha*, I will go; *uñhī-chha*, I will arise; *āyī-chha*, it will come. The exact meaning of these forms is doubtful. The *chh* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarātī. Another form in the specimens is *kahēn*, I will say. This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *khādō*, eaten; *kidō*, done; *dīnō* or *dēnō*, given; *lābhō*, got; *kyō*, *kācō*, or *kēhō*, said; *ryō*, remained; *gyō* or *gō*, gone. In *velā paḍ-gē*, want fell, *gē* seems to be used as a feminine instead of *gi*.

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining; *dē-tānī*, while giving.

Vocabulary.—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen :—

ajī, or *wajī*, and

āt, a sound

bātī, bread

ḍhyā, with

kumēḍī, a bird

kēḷḍā, *kēḷḍū*, a calf

kuatrā (= *kuṭrā*), a dog

māṭī, a man

yāḍī, a mother.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN I.

Ēkē	māṭī-na	dī	bētā	vētē-tē.	Anu-mē	nānakyā			
<i>A</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>becoming-were.</i>	<i>Them-among</i>	<i>the-younger</i>			
āp'nē	bāpē-nē	kyō,	'bāpū,	jō	manē	āyī-chha,	ō	māl-matā-rū	
<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>what</i>	<i>to-me</i>	<i>will-come,</i>	<i>that</i>	<i>the-property-of</i>	
vētō	manē	dē-nāk.'	O-nē	ō-rē	māl-matā	anu-mē	vēt-dinō.		
<i>share</i>	<i>to-me</i>	<i>give-away.'</i>	<i>Him-by</i>	<i>his</i>	<i>the-property</i>	<i>them-among</i>	<i>was-divided.</i>		
Wajī	nānakyā	ohhōrā	thōḍā	danē-mē	sē	māl-matā	gōlā	kar-lidō,	
<i>And</i>	<i>the-younger</i>	<i>son</i>	<i>a-few</i>	<i>days-in</i>	<i>all</i>	<i>wealth</i>	<i>collected</i>	<i>made,</i>	
wajī	ghan-mē	gyō.	Wajī	wattē	rē-tānī	wadhāl-panē-ti	sē		
<i>and</i>	<i>a-far-land-in</i>	<i>he-went.</i>	<i>And</i>	<i>there</i>	<i>while-remaining</i>	<i>debauchery-by</i>	<i>all</i>		
pīsā	wadhā-dēnō.	Janā	ō-nē	sē	pīsā	kharach	kar-nākō,		
<i>money</i>	<i>he-squandered.</i>	<i>When</i>	<i>him-by</i>	<i>all</i>	<i>money</i>	<i>expended</i>	<i>was-made-entirely,</i>		
janā	ō	dēs-ma	mōṭhō	kāl	paḍ-gō,	jē-na	tō-nē	vēlā	paḍ-gē;
<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>by-which</i>	<i>him-to</i>	<i>want</i>	<i>fell;</i>
aji	ū	gyō,	aji	ō	dēs-rē	ēkhāḍī	bhalē	mānas-jērē	pagēli
<i>and</i>	<i>he</i>	<i>went,</i>	<i>and</i>	<i>that</i>	<i>country-in-of</i>	<i>a</i>	<i>rich</i>	<i>man-near</i>	<i>servant</i>
ryō.	Wajī	ō-nē	sūrī	charāy-nē	āp'nē	khētē-mē	ō-na		
<i>remained.</i>	<i>And</i>	<i>him-by</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-his-own</i>	<i>field-in</i>	<i>as-for-him</i>		
mēlyō.	Wajī	jakō	sūr	bhaskō	khāḍō,	ō	bhaskā-ti	ō-nē	
<i>he-was-sent.</i>	<i>And</i>	<i>what</i>	<i>the-swine</i>	<i>chaff</i>	<i>ate,</i>	<i>that</i>	<i>chaff-with</i>	<i>him-to</i>	
ō-rā	pēt	khushī-ti	bharā-jātō.	Ajī	ō-na	na-kōi	dinō.		
<i>his-own</i>	<i>belly</i>	<i>happiness-with</i>	<i>he-would-have-been-filled.</i>	<i>And</i>	<i>him-to</i>	<i>no-one</i>	<i>gave.</i>		

Janā ā sudā-mā āyō, janā ā kyō, 'mihārō bāpē-rō nōk'rō-mō-ti
When he sense-in came, then he said, 'my father-of servants-in-from
 kat'ra-k rōj-dār ād'mi-na pēt bhar aji man-maktō bāi mali-jāy,
how-many-very hired men-to belly full and to-spare bread is-got,
 aji mō bhukē-ti marō-chhō. Mō 'ut'hi-chha, aji mārō bāpō-kanō
and I hunger-by dying-am. I will-arise, and in-my father-in-cicinity
 jāhyū-chha, aji ō-na kahēn, "bāpō, mō Bhag'wānē-rō-par ān
will-go, and him-to I-will-say, "father, I God-of-on and
 tar-āga pāp kido-chhō, waji aji-ti tarō bēto kahwānō mō
there-before sin done-here, and to-day-from thy son to-be-called I
 āchhō kō-ni. Tarō rōj-dār mān'ō-mē-ti mānō ēk rōj-dār kar."
good at-all-not(-am). Thy hired men-in-from me one hired make."
 Aji ā ut'hō, aji ō-rō bāpē-tāmō āyō. Pāp janā ā
and he arose, and him-of father-near came. But when he
 ghar-wē-ti vētō ō-rō bāp ō-na dēkhō; waji kiw āw-gi;
distance-in-cen was his father him saw; and compassion came;
 waji dhātō; waji ō-rō galā-ma pad-gō, aji ō-na ohhumō. Aji
and he-ran; and his neck-on he-fell, and him he-kisted. And
 chhōrā ō-na kahē, 'bāpō, Bhag'wānē-rō-par aji tar-āga mō pāp
the-son him-to says, 'father, God-of-on and there-before I sin
 kido-chhō, waji aji-ti tarō bēto kahwānō mō āchhō kō-ni.
done-here, and to-day-from thy son to-be-called I good at-all-not(-am).'
 Pāp bāp Ap'pō nauk'rō-nō kyō, 'gharō āchhō kap'dā māgā,
But the-father his-own servants-to told, 'very good robe bring,
 aji ō-na ō pēh'rāw; aji ō-rō hātō-mō vīthi ghāl, waji ō-rō
and him-to it put-on; and on-his hand-on a-ring put, and on-his
 pag'r-mā jājā ghāl; waji ō lāt kēl'dā war-liyā aji ō-na kāt-nākh;
foot-on shoes put; and that fatted calf bring-here and it slaughter;
 waji ō-na khād-chha an khush hōā-chha; ka'ki ā mārō chhōrā
and it see-eat and happy become; because this my son
 mar-gō-thō, waji pharan bach-gō; ā gamā-gō-thō, waji lābhō. Waji
dead-gone-was, and again escaped; he lost-gone-was, and was-got.' And
 tā chaln karō lāg.
they rejoicing to-do began.

Aji ō-rō mōthō chhōrō khētō-mō vētō-tō. Waji janā ā
And him-to the-elder son field-in becoming-was. And when he
 āyō waji ghar-tōjō nik'li pūch-gō, janā nāch-tamāsō ō-nō
came and the-house-to near arrived, then dancing-festical him-to
 āt-āyō. Waji ō-nō nauk'rō-mō-ti ēkē-na bulāyō,
sound-came. And him-by servants-in-from as-for-one he-was-called,
 waji ā-na pūchhyō, 'I kādō-rō chha?' Waji ā ō-na kahē,
and as-for-him how-as-asked, 'this what-of is I' And he him-to says,

tārō bhāī āyō-chha, wajī tārē bapē-nē laṭā kēldū-na kātō-chha,
thy brother come-is, and thy father-by the-fatted calf-as-for it-slaughtered-is,
 kaḷ-kī ū hasī-khusī-sō tō-na maḷ-gō.' Wajī ō-na rīsh āw-gō
because he safe-and-sound him-to has-been-met.' And him-to anger came
 wajī gharē-mē jāy-nī. Kaḷ-kī ō-rē bāp bhār āyō,
and the-house-in he-goes-not. Therefore him-to the-father outside came,
 aji ō-na sam^ajāyō. Wajī ū ō-rē bāpē-nū watār dē-tānī
and him-to remonstrated. And he his father-to answer while-giving
 kahē, 'dēkh, mē ēāt^arā waras tārē sēwā kidō, wajī mē kōyē
says, 'see, I so-many years to-thee service did, and I at-any
 ghaṭ^akā-r-upar tārō hukūm mōḍō kō-nī, aji hī manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
 na-karhāī bak^arā-ra pilā dīnō kī mē mārē dōstē-rē barābar
not-ever a-goat-of young-one gavest that I my friends-in-of with
 ānand karū-chha. Paṇ jē-na tārō māl-matā kach^anī-nē warād-dīnō,
rejoicing make. But by-whom thy property harlots-to was-squandered,
 ā tārō chhōrō ātē barābar ō-rē karitā laṭ kēldū tu
this thy son on-coming with him-for for fatted calf thou
 kātō-chha.' Wajī ū ō-na kēhō, 'chhōrā, tū nēh^amī mārē dhyā
slaughtered-hast.' And he him-to said, 'son, thou always to-me near
 chhī, wajī mārō jē-kōī chha, tē sārō tārō chha. Wajī āpaṇ ānand
art, and mine whatever is, that all thine is. And we rejoicing
 karū-chha, aji sakhī hōū-chha, ī āp^anē-nē āchhō chha, kaḷ-kī ā tarō
make, and happy become, this us-to good is, because this thy
 bhāī mar-gō-thō, wajī pharī bach-gō; aji ū gamā-gō-thō, wajī
brother dead-gone-was, and again escaped; and he lost-gone-was, and
 lābhō.
was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LADHĀNĪ OR WANJĀRĪ.

(BENAR.)

SPECIMEN II.

Nāp lēṭā-rō jhagṭhō id-gō. Nāpē-phēraṇa bēṭa risān
A father was of quarrel occurred. The father with the son being angry
 chālō-gō. Yādī mānā, 'bēṭo, bēṭo phari ā-jō.' Yādī-rō
went-away. The mother remonstrated, 'son, back again come.' The mother-to
 kō-nī mānā. Itṭō risyō-ṭṭyō dīgrō-chālō. Wan-wāsē-nō
at-all-not heeded. The son being-very-angry went-forward. A foreign-land-to
 dāgrō-chālō. Janā jārā-sēkō ḡg chālō-gō, janā jam'nī bājā
he-went-forward. When a-little-distance ahead he-went, then right side
 mōṭṭā ṭṭā, an dāi bājā sālī bōll. ḡg dēkhā tō
a-peacock screams, and left side a-flockal heeded. In-front he-saw verily
 ek wāṭ chhō minā-ri sukṭh-ri vēṭī-ṭl. Dusrīyō wāṭ tīnō
one road str middle-of happiness-of being-was. Another road three
 minā-ri dukṭh-ri vēṭī-ṭl. Itṭō sukṭh-ri wāṭ chhōḍ
middle-of sorrow-of being-was. The son happiness-of road abandoning
 dukṭh-ri wāṭ gṛā. ḡg dēkhā tō wāḡh'dā sutōrō vēṛō-chhā
sorrow-of road went, Ahead he-saw indeed a-tiger asleep lying-is.
 Ō uṭhō kyō kī, 'bēṭā, kimē-rō chālō?' Bēṭō kyō kī,
He arose said that, 'son, where-to do-you-go?' The son said that,
 'wan'wā-nā jāṭ-chhō.' Wāḡh'dō kyō kī, 'wan'wās-nō kim
'a-foreign-land-to going-I-am.' The tiger said that, 'foreign-land-to why
 jāṭ-chhō? dī-dī hāt atṭā dēkhā.
going-are-thou? two-ties (i.e. one or two each) hands (i.e. feet) here show.
 Pahill-rō chōṭ tū-hī kar, rō bēṭā. Ō kyō kī, 'pahill-rō
At-the-first blow thou-verily act, O son.' He said that, 'at-the-first
 chōṭ tū-hī kar, māmā.' Akṭh-ri wāt lēṭā chōṭ kīdō,
blow thou-verily act, O-maternal-uncle.' End-of affair the-son blow made,
 paṇ chhāl-gī. Uṭhō-ri wār'dā pak'dārē līdō, an ā-nā māri-nākṭhō.
but missed. Uprose the-tiger seized took, and him killed.

FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son; and the latter got angry with the former, and set out on a journey. The mother remonstrated, saying, 'child, return back;' he did not heed his mother, but being angry and indifferent went forth; and set

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left.¹ He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no nunkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

¹ These are unlucky omens.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LADHĀNĪ OR WANJARI.

(BERAR.)

SPECIMEN III.

TWO LADHĀNĪ SONGS.

I.

Sāchō Śwābhāyā.

True Śwābhāyā.

Tā-rē kachō kachan-ri kāyā.

Illm-to crystal gold-of loty.

Śwābhāyā vā-gā.

Śwābhāyā having-been-to-gone.

Sōkā-nā gidi dā-gā.

Sūbi-to throne having-given-he-went.

Jilā-nā parān vā-gā.

Jilā-to pleased having-been-he-went.

Bhāyā dōlat jōjō.

Śwābhāyā wealth accumulated.

Tā-rē Tujārām chha ghōjō.

Illm-to Tujārām is acre.

Dachchhā dōlat bhāri.

Prosperity wealth great.

Nāgarō abhāgiri.

Drums umbrellas.

Mithmadyā gārē dhāḍi.

Mithmadyā sings the-bard.

Jē-na An dhan dēpō bhāri.

Thom-to food wealth is-to-be-given much.

II.

Bāgh-lāgichyā dharamō-ri bāwāḍi,

Grove(-and)-garden virtue-of a-well,

Jatō barājē purō Nām.

Thēre shines the-great Nām.

Nām tō-nō āchhō kariyō nyāhal. (1)

Nām thee-to good may-make prosperity. (1)

Sattatē-rī Sitā, pattē-rō Lachh^amanā,
Chastity-of Sitā, faithfulness-of Lakshman,
 Hanumān jōdhā tāre sāt.
Hanumān warrior of-thee with.
 Rām tō-nē āchhō kariyō nyāhāl. (2)
Rām thee-to good may-make prosperity. (2)

Nahī-tō dhōkī dōrī dōrī Dārakā.
Not-veryly pilgrimage twice twice (to-)Dwārakā.
 Haradē-mē warasō Bhagawān.
The-heart-in dwells God.
 Bālā-jī-nī Dārakā, Kisin-jī-nī Dārakā.
Bālā-jī-of Dwārakā, Kṛishṇ-jī-of Dwārakā.
 Rām tō-nē āchhō kariyō nyāhāl. (3)
Rām thee-to good may-make prosperity. (3)

Dharamitō Bābā Bālā-jī sādār,
Dharamitō Bābā Bālā-jī-of devotee,
 Bhar bhar pasī dē-chha dān.
Full full handfuls giving-is gifts.
 Rām tō-nē āchhō kariyō nyāhāl. (4)
Rām thee-to good may-make prosperity. (4)

FREE TRANSLATION OF THE FOREGOING.

I.

(A poem in honour of Sēwābhāyā, a Labhānā hero.)

There was Sēwābhāyā. His body was brilliant as silver and gold.
 Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed. He had the horse Tulārām.

Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song. To him it is every one's duty to give many presents of food and money.

II.

(In praise of Dharmito Bābā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sītā the chaste, Lakshman the faithful, Hanuman the mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bābājī,¹ the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmito Bābā, the devotee of Bābājī, gives gifts in full handfuls. May Rām endow thee with good prosperity.

¹ Bābājī is the name given to the infant Kṛishṇa. Detracts is, I said hardly any, owed to Kṛishṇa.

LAMĀNĪ OF NASIK.

The Labhānī or, as it is locally called, Lamānī of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT NASIK.)

- Ohhān tō tōḍ, ṭāḍō lādē-dō, rē Isarā.
Camp verily having-broken, bullock-herd load, O Isarā.
- Ohhān tō tōḍ, ṭāḍō lādē-dō lādē-dō ra. (1)
Camp verily having-broken, bullock-herd load load O. (1)
- Chōḍō sō dēkhan, ṭāḍō ḍhāl-dō, rē Isarā.
The-plain that having-seen, the-bullock-herd let-loose, O Isarā.
- Chōḍō¹ sō dēkhan, ṭāḍō ḍhāl-dō, ḍhāl-dō ra. (2)
The-plain that having-seen, the-bullock-herd let-loose, let-loose O. (2)
- Adā-mōḍā-rō pālā māḍē-dō, rē Isarā. (3)
Rooms-of bags arrange, O Isarā. (3)
- Lāl charuñjā pāl māḍē-dō, rē Isarā. (4)
Red stretching-with-strings tent arrange, O Isarā. (4)
- Ṭāt palān pāṇi-mā nākhē-dō, rē Isarā. (5)
Saddle-cloth saddle water-in put, O Isarā. (5)
- Bāpē bēṭā-rō jhagaḍō māchiō, rē Isarā. (6)
Father son-of quarrel arose, O Isarā. (6)
- Ābkē-rō pērḥō, bēṭā, jāyē-dō, rē Isarā. (7)
This-of year, son, go-let, O Isarā. (7)
- Ṭāt palān pāṇi-mī-tī kāḍhē-lō, rē Isarā. (8)
Saddle-cloth saddle water-in-from out-take, O Isarā. (8)
- Ghiyē gaḷē-na ghōḍā mēlē-dō, rē Isarā. (9)
Ghee molasses-for horses send, O Isarā. (9)
- Chāwāl bharē-na khāḍū mēlē-dō, rē Isarā. (10)
Rice filling-for bullock send, O Isarā. (10)
- Ḍāhī-sāṇē-nē bhēla karē-lō, rē Isarā. (11)
Wise-men-of collection make, O Isarā. (11)

¹ Each line is repeated exactly after the model of the first two. I shall not write the repetition again.

- Dahi-sānt-na bhēla karē-lō, rē Isarā. (12)
Wise-women-of collection make, O Isarā. (12)
 Ab ghirē galē-rō ghōḍā āwa-gē, rē Isarā. (13)
Now ghee molasses-of horses are-come, O Isarā. (13)
 Chawā| bharē-na khāḍā avē-gō, rē Isarā. (14)
Rice filling-for bullock is-come, O Isarā. (14)
 Bir balāyan-na nāwā mēlē-dō, rē Isarā. (15)
Women calling-for a-barber send, O Isarā. (15)
 Sāyīḍ-thāwar sādī tārē-lō, rē Isarā. (16)
On-Saturday the-veil stretch, O Isarā. (16)
 Pāch ghaḍwā-rē ghōḍā ghōḍē-lō, rē Isarā. (17)
Five jars-of bhāng-sherbet compound, O Isarā. (17)
 Pāch lōṭa-rē garu-rō mēlē-dō, rē Isarā. (18)
Five pots-of the-priest-of send, O Isarā. (18)
 Dāhē-sāpē-rō wachan māgē-lō, rē Isarā. (19)
Wise-men-of blessing ask, O Isarā. (19)
 Achhē jagatērō malawō jīmāḍō, rē Isarā. (20)
Well make-arrangements the-guests feed, O Isarā. (20)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Lābhānā hero Isarā. In the first verses he is addressed by his father.)

(1) 'O Isarā, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.'

(Isarā demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isarā insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.¹ Make five jarfuls of bhāng-sherbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isarā's marriage, and the heroic feats performed by him and by his bride. Isarā's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isarā's complete victory.)

¹ Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a *sāḍī*, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

LAMĀNĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamānī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *māṭi-r*, for *māṭi-ra*, to a man.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT BELGAUM.)

Ēkē māṭi-r dī bēṭā vēṭē-tē. Ōnō-r-māyī nān^akyā bēṭā
One man-to two sons were. Them-of-in the-younger son
 bāpē-na kyō, 'bāp, tārō mālē-māy-ti manna āy-rō vēṭō
the-father-to said, 'father, thy property-in-from to-me coming-of share
 manna dē.' Bāpū ōnō-r-māyī ō-rō mālē pāḍ-dīnō-chhē. Nān^akyā
to-me give.' The-father them-of-in him-of property divided. The-younger
 bēṭā ō-rō vēṭō lēna ghaṇ-mē malkē-na jana ghaṇ
son him-of share having-taken far-in country-to having-gone many
 dāḍ kō-nī hōyē-tō. Atarājya-mā ū anāḍī vēna ō-rō
days any-not were. The-meantime-in he riotous having-become him-of
 mālē sē gamā-lidō. Ū yū kidō, jērē pachya ō
property all squandered. He thus did, then afterwards that
 malkē-mā mōṭō kāl paḍana onna garībī āw-gi.
country-in great famine having-fallen to-him poverty came.

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindi of that district. Indeed, the Eastern Hindi element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindi genitive termination *kēr*, instead of the true Labhānī *rō* or *nō*.

The Labhānī element itself is a good deal altered. We find the letter *r* by itself used to indicate the genitive case, instead of *rō*, and this *r* is even added to words which are already in the genitive as in *tārō-r*, thy, and even *tārī-r bhāī*, thy brother. This *r* is even added to the adverb *ōlē*, there, so that we have *ōlē-r*, of there, used to mean 'of him.'

For the locative postposition we have *thānī* or *thānē*, as in *galō-thānī*, on the neck. *Thānī* is literally the Gujarātī *thāinē*, having been, and it, as well as the cognate form *chhānē* or *chhānī*, formed from the verb *chhē*, he is, is used to make conjunctive participles, as in *uṭh-chhānē*, having arisen; *dēkh-thānē*, having seen; *daur-thānī*, having run. So in Berar we had *dē-tānī* (for *dē-thānī*), on giving.

The verb substantive is conjugated as follows :—

Present.

	Sing.	Plur.
1	<i>chhū</i>	<i>chhā</i>
2	<i>chhai, chhē</i>	<i>chhō, chhē</i>
3	<i>chhai, chhē</i>	<i>chhai, chhē</i>

The plural is often used for the singular. Thus, *ham chhā*, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

	Sing.	Plur.
1	<i>chhukan</i>	<i>chhūk*ran</i>
2	.....	<i>chhūk*ran</i>
3	.....	<i>chhūk*ran</i>

The word for 'was,' 'were' is *achchhē* or *chhē*. The Eastern Hindi *rahē* is also common.

Chhē is added to almost any verbal form without affecting the meaning. Thus, beside present definites like *marī-chhē*, I am dying, and imperfects like *khāt-chhē*, they

were eating, we have it added to the simple past, as in *kahō-chhē*, he said; *gaya-chhē*, he went; *kāṭ-chhē*, he spent (time); so we have in the future *jawā-chhē*, we (I) will go; *kah'wā-chhē*, we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū*, I will strike; *mār-chhō*, you will strike; and so on, besides *mārū-chhē*; *mārō-chhē*, and other forms.

Again *chhē* is added to the Imperative in *kar-chhē*, make (me as one of thy servants); and even to a verbal noun as in *rahanwārē-chhē madhē*, amongst the inhabitants. In *bhāran-chhē*, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānī*. We have also the Eastern Hindī suffix *ke*, and a parallel form, *kō*, in *nikāl-kō*, having taken out.

In one instance *kahō*, he said, is contracted to *kōh*.

Note the Rajasthānī method of forming casual verbs by adding *ṛ*, as in *raakhāṛō*, kept.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHANI OR BANJARI.

(DISTRICT MANDLA.)

Kōi ad'mā-kēr di chhōrā acherhē. Un-mē-sē nān'kiyā
A-certain man-of two sons were. Them-in-from the-younger
 bāp-sē kahō-chhē 'ai bāū, dhan-madhē jō-jō hamār bāto
the-father-to said, 'O father, the-wealth-in eater my share
 hālī sō hamō dēnē.' Tab ū ap'nō dhan bāt dīnō.
will-be that to-me (is-)to-be-given.' Then he his-own wealth dividing gave.
 Thōpō din gayā-chhē ki nān'kiyā chhōrā sārī kuchh sakalē-kēr
A-few days passed that the-younger son all eater collected-having
 dūr muluk ḍagar-gayō, aur ōtē bad'māsi-mē din kāt-chhē ap'nō
a-far country went, and there riotous-conduct-in days spent his-own
 dhan khō-dīnō. Jab ū suganī khareh-kar-nākō tab us mulk-mō
wealth squandered. When he all had-expended then that country-in
 khūb kāl parō, aur ū khūb garib hō-gā; aur ū ū mulk-kō
great famine fell, and he very poor became; and he that country-of
 rahan'wārē-chhē madhē ēk-kē yalī rah'wā-chhē. Jō ō-nē ap'nō
inhabitants among one-of near remained. IPho him his-own
 khēt-mē sūr charāy-lē mēlō-chhē. Aur ū un chhīmīyō-sē jōn
field-in sown grazing-for sent. And he those husks-with which
 sūr khāt-chhē āpan pēt bhāran-chhē. Kōi kō-nī dēwō-
sown eating-were his-own belly for-filling-was. Anybody at-all-not giving-
 rahē. Tab ū-nē khabar bhāi, aur ū kahō, 'hamār bāp-kō
was. Then him-to senses came, and he said, 'my father-to
 kat'rā-k bhūtiyō-kē khānā-sē wār'sik bāti hē-gī, aur ham bhūkhō
how-many labourers-of eating-than more bread became, and I of-hunger
 marī-chhē. Ham uṭh-chhānō jawā-ohhō bāp ḍāhar, aur ō-nē
dying-am. I arising will-go father near, and him-to
 kah'wā-chhā, "hē bāū, ham-nē Bādāl-kō ul'tā aur āp-kō mun-ḍhāngō
I-will-say, "O father, me-by Heaven-of against and your in-presence
 pāp kiō-chhē; aur ham tār chhōrā kahān layak kō-nī chhā,
sin done-was; and I thy son to-be-called fit at-all-not are(i.e., am),
 tār nōkar-kē ēk-kē barābar rakhā." Ū uṭh-thānī ap'nō bāpō
thy servants-of one-of equal keep (me)." He arisen-having his-own father
 ḍhāi ḍag'rō. Par ū nāgī dūr rahō ō-rō bāū ū-ūpar dēkh-thānō
near went. But he yet far was his father him-upon seeing

dayā rakhārō, daur-thānī galō-thānī lapat-kē chūmō.
compassion did, run-having neck-on having-stuck kissed(him)
 Ohhōrā ō-nē kōh, 'hē bāū, Swarg-kē biruddh aur tumhār mun-
The-son him-to said, 'O father, Heaven-of against and your in-
 dhāngē pāp kīdī-chhā. Ab ham tār lar^akā kahān lāyak kō-nī
presence sin done-was. Now I thy son to-be-called fit at-all-not
 chhā.' Par bāū ap^anō chākar-nē kōh, 'achhō-mē achhō
am.' But the-father his-own servants-to said, 'good-among good
 kap^arā nikāl-kō ō-nō pah^arā-dō; ōtē-r hāthē ūṭī aur
robe having-taken-out him-on put; there-of in-hand a-ring and
 pagē-mē pan^ahī pah^arā-dō; aur tājā bātī kar-chhē, aur ham khāvē
feet-in shoes put; and ready bread make, and we may-eat
 aur khuśyālī karē. Ī hamār chhōr mar-gaō, aur phiran
and merriment may-make. This my son was-dead, and again
 jī-āyō; khō-gaō, phiran mil-gaō.' Tab ōū khuśyālī karan.
to-life-came; was-lost, again is-found.' Then they merriment to-do
 lāgō.
began.

Ō-nō mōṭō chhōrā khēt-mē rahō. Jab ū ātō-rahō gharē dhāī
His elder son field-in was. When he coming-was house near
 pahuchō-gaō, tab gājā-bājā aur nāchā-kē ō-r āwāj sam^arō, aur
reached, then music and dancing-of that-of sound he-heard, and
 ū ap^anō chākar-madhē ēk-lā bulā-kē pūchhō-chhē, 'Ī kaiī
he his-own servants-among one-to called-having asked, 'This what
 chhē?' Ū ō-nē kahō, 'tārō bhāī āī-chhē; aur tumhār bāū
is?' He him-to said, 'thy brother come-is; and your father
 barā bhōjan banāyē-chhē; ē-rē-wāstē kī ī chhōrā achchhō rahai.'
great feast prepared-has; this-of-for that this son well is.'
 Par ū rīs kīdō aur andar jānō kīnō na chāhō. Ē-r-wāstē
But he anger did and in going to-do not wished. This-of-for
 ō-rō bāū manānō lagō. Ō-rī bāū-sē jabāb dīnā, 'dēkh,
his father to-remonstrate began. His father-to answer (he)-gave, 'see,
 • it^anā baras tārī sēwā kar^atē-hō, aur tārō hukum kadhi nanī
so-many years thy service doing-(I-)am, and thy order ever not
 tāṛō, aur āp mannē kō-nō dīnō, bak^arā na dīnō,
(I-)disregarded, and you to-me anything-not gave, a-goat not gave,
 kī ham ap^anē dōs^adārō sāthē-r-māhē khuśī rahē-tē; ī tārō-r
that I my-own friends with merry might-be; this thy
 chhōrā kas^abī-r sāthō-r rahō-kē tārō dhanō khān-nakhā, jānā ū
son (who) harlots-of with-of living thy wealth devoured, when he
 āyō tabhī ō-r-wāstē barō khānō banāyē-chhē.' Bāp ō-nē
came then-even him-of-for a-great feast prepared-is.' The-father him-to

kahō, 'hō chhōrā, tū sārō din hamār saṅg banō rahiyo; jō
said, 'O son, thou all day of-me with at-case hast-lived; what
 hamār chhē, sō tārō chhē; khuṣī-karū-kar rahiya, kī i
mine is, that thine is; merry-making let-us-live, for this
 tarī-r bhāī mar-gaō, aur phir jī-āyō; khū-gaō, phiran
thy brother was-dead, and again to-life-came; was-lost, again
 mil-gaō.
is-found.'

LABHĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz.*, the language of Western Rajputana and Gujarāt.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōṛiyā-rī mā*, the mother of the children; *kuṛmī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i.e.*, she) said.

We have the Panjābī *dā* series in *bām'nā-dī* (for *-dē*) *ghar*, in the house of a Brāhman; *kē-dā bāṇā*, the arrows of some; *putā-dī-ōrat*, the wife of the son; *u-dē*, to him, for her; *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son; *putā-nī*, *puttā-nī*, to the son (or sons); *u-nē putā-nē*, to her son; *puttā-nī chalā-gyā*, by the six sons it was gone, the six sons went away; *jē-nī*, by whom; *khāṇā-nū*, for eating; *dharī-nō*, having carried. Note that the *n* of the suffix is often cerebralized.

Note how the word *yādī*, mother, here appears under the form *yānī*, in the meaning of 'female.'

Note also the use of *vē* (*i.e.* *whē*) for 'was.'

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ.

(DISTRICT HOSHANGABAD.)

Ek	rājā	rah-vē.	U-dē	sat	laṛ'kē	rah-vē.	Jidu
<i>A-certain</i>	<i>king</i>	<i>there-lived.</i>	<i>Him-to</i>	<i>seven</i>	<i>sons</i>	<i>there-were.</i>	<i>When</i>
mah'lyā-par		charhū-gyā		bāṇā	phēkyā,	tō	kē-dā
<i>on(-the-terrace-of)-the-palace</i>		<i>they-mounted</i>		<i>arrows</i>	<i>they-threw,</i>	<i>then</i>	<i>some-of</i>
rājā-ghar		gyā,	kē-dā	kumhārā-par	gyā,	aur	kē-dā
<i>on-king's-house</i>		<i>went,</i>	<i>some-of</i>	<i>potter('s-house)-on</i>	<i>went</i>	<i>and</i>	<i>some-of</i>
jōgyā-pai		gyā,	kē-dā	tēliyā-pai	gyā,	ēk	bām'nā-dī
<i>jogi('s-hut)-on</i>		<i>went,</i>	<i>some-of</i>	<i>oil-monger('s-house)-on</i>	<i>went,</i>	<i>one</i>	<i>Brāhman-of</i>
ghar		gyā,	kē-dā	kuṛmī-rā	ghar	gyā,	kē-dā
<i>on-house</i>		<i>went,</i>	<i>some-of</i>	<i>Kurmī-of</i>	<i>on-house</i>	<i>went,</i>	<i>some-of</i>
ghar		gyā.	Tēliyā-kā	ghar	lōṛī	hī,	u-dyā
<i>house</i>		<i>went.</i>	<i>The-oil-monger's on-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>
kuṛmīyā-ghar		lōṛī	hī,	u-dyā	byāw	huī-gai :	
<i>in-the-Kurmī's-house</i>		<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>	<i>became ;</i>	
				byāw	huī-gyā ;	vyāpārī-ghar	
						<i>in-the-trader's-house</i>	

lōpi hī, u-dyā bhī byāw hui-gyā; kumārā-ghar ēk lōpi hī,
a-girl was, her-of also marriage became; in-the-potter's-house one girl was,
 u-dyā bhī byāw hui-gyā; lam'nā-ghar lōpi hī, u-dyā bhī
her-of also marriage became; in-the-Brāhman's-house a-girl was, her-of also
 byāw hui-gyā; rājā-ghar lōpi hui, u-dyā bhī byāw
marriage became; in-the-king's-house a-girl was, her-of also marriage
 hui-gyā; aur jōgiyā ithe bād'ri hī, u-dyā bhī byāw
became; and the-jogi near a-ferale-monkey was, her-of also marriage
 kīā Jad lōpiyā-ri mā sāttē ghar khānā-nū
was-made. When the-children-of the-mother the-seven to-house calling-for
 gāi, jad urāi kēlī kē, 'chhō-nō tō lōpiyā byāhī,
went, then she said that, 'six-to surely girls have-been-married,
 ēk putā-nō bād'ri byāhī.' Tō u-dē ghar khānā-nū
one son-to a-ferale-monkey is-married.' Then he in-house calling-for
 gāi. U-dē khānā-dānā pakāyā. Jad urāi u-nē putā-nō bōlī
steward. Her-for the-fool was-prepared. Then she her son-to said
 kē, 'tūi ērat kīhī?' Jadū ā lōnā-nū gyā. Bād'ri-nū
that, 'thy wife where-is?' Then he bringing-for went. The-female-monkey-to
 karāhī-par dīarī-nō āyā. Bād'ri yānī khōlī
shoulder-on taken-having he-came. The-female-monkey female outer-covering
 utārhī an asal pari nik'li-āl. Phir wō dōnū bhēgyā baithī-kē
took-off and a-real fairy came-out. Then they both together sat-having
 sūch-nuā khānā khāyā. Jādī wō utlī ghar gāi, jādī
mother-in-law-with food ate. When she arising house went, then
 wō bōlī kē, 'chhō putā-nī ērat kī-thiyā, u-nē khānā-dānā achchhā
she said that, 'six sons-of wives have-come, by-them food-etc. good
 mahī pakāyā, aur wō ēk putā-dī ērat khānā-dānā asal pakāyā.'
not was-cooked, and that one son-of wife food excellent prepared.'
 Phir u-dē pās mahāl bād'wāyā, aur chhō putā-nī dōyā dē
Then her-of near a-palace was-built, and the-six sons-by another country
 chālī-gyā. Jā-nī yē bād'ri byāhī, jēriyō tō
it-was-gone. Here-by this female-monkey had-married, by-her indeed
 mahāl bād'hai kē utthō rahiyā. Bād'riyā-dī asal pari
a-palace was-got-built and there they-lived. The-female-monkey-of a-real fairy
 hui-gī, an tak'din nikā'li.
became, and fate resulted.

FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king's house, of another on a potter's, of another on an ascetic's, of another on an oil-monger's, of another on a

Brahman's, of another on a Kurmī's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmī's daughter, another the merchant's, another the potter's, another the Brāhman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattisgarhi is comparatively small. Note the pronunciation of *bagh*, a tiger, as *balig*. The Gujarātī root *śāhar*, hear, appears here as *sāmar*. The preposition *nē* is frequently employed to indicate the case of the Agent. Note also *wari* meaning 'he'; *kañh*, said; the Rājasthānī futures, *dikhā*, I shall give, and *rihai* (for *rihāñi*), it will be; and the numerous conjunctive participles in *thānin*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER)

Ek balig kōi jhāñi-mē japō sūtō rahē. Ekāēk khūb
A tiger a-certain forest-in fallen asleep was. Suddenly many
 undar apnō daurā-sē nikal-japō. Wō-ri ātē-sō bahāg
under their-own help-from emerged. Them-of sound-from the-tiger
 chamak-gau, waji wō-rā jahiñi ēk undar-par pap-gau. Ris-sē
started-up, and his-of face one mouse-on fell. Anger-from
 bālāñin bahāg-nē wō-nē undar-kō mārō-nē man lagō-thō.
cause-having the-tiger-by that-to mouse-to killing-for mind fixed-was.
 Undarā-nē arji kido ka. 'āp ap'ni waji mārō-
The-mouse-by petition was-made that, 'Your-Honour your-own and of-me-
 sāmā dēkh, mīrī mārō-sō āp-rā kōtari-k bapī vīhai?'
before look, my killing-from Your-Honour-to how-much greatness will-be?
 I sāmā-thāñin bahāg undarā-nē chhōp-dinō. Undarā-nē kauli,
This heard-having the-tiger the-mouse-to released. The-mouse-by it-was-said,
 'dhan mārī bhāg, dēkh-thāñi chhōp-dinō. Kōi dinē-par āp-rā
'Blessed my luck, seen-having I-was-released. Some day-on Your-Honour-of
 I dayā-rā bad'ā dikhē.' I sāmā-thāñin bahāg hāsō,
this mercy-of return I-will-give.' This heard-having the-tiger laughed,
 waji jhāñi-mē dāgar gau. Kōi din pachhō ā jhāñi-mōh
and the-forest-in way went. Some days afterwards that forest-in
 rahē-wārō-nē phāñō lagāu-thāñin bahāg-nē phāñāyō. Kuñkar-kō wari
the-the-killers-by a-noose fixed-having the-tiger noosed. Because-that he
 har'dō-nē karāñi-karāñi mār-nāg'tō-tō. Bahāg phāñā-sō
the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-noose-from

nikarē wāstē khūb chāhō, tō kō-nī nikar sakō, wajī wō
getting-out for much wished, but at-all-not get-out could, and he
 dukhē-r mārī garaj-nē lāgō. Ū-j undar jō-kō bahāg chhōr-dinō-tō
grief-of dying to-roar began. That-very mouse whom the-tiger released-had
 ū garaj-nē sāmār-thānīn, 'ū mārō up-kār karō-wārō,' wā-rī bōlī
that roar heard-having, 'that my benefit doer,' him-of voice
 balakh-lidō, wajī dhūdh-tō dhūdh-tō watē ān-pahūchō jatē bahāg phādō
recognized, and seeking seeking there arrived where the-tiger noosed
 paṛō-tō. Ū wā-rī chakhērī dātē-sō phādē-nē, katar-nākhō, bahāg-nē
fallen-was. He him-of pointed teeth-with the-noose cut, the-tiger
 chhōr-lidō.
released.

FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The *laldhāl* of the United Provinces is usually called 'Banjari.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khēri. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur : —

As in Northern Gujarat, a cerebral *ḷ* is represented by *r*. Thus, *kāl*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō* : *mulk*, a country; locative, *mulkē-rē-māi*, in a country; *bāt*, a thing; *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *gāorā-rē*, to a man; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk^arē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *uōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows :—

	Sing.	Plur.
1	<i>chhū</i> or <i>chhā</i>	<i>chhū</i> or <i>chhē</i> .
2	<i>chhē</i>	<i>chhō</i> or <i>chhē</i> .
3	<i>chhē</i>	<i>chhē</i> , <i>chhaī</i> .

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvī *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstānī *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhaḍā-tī*, having left; *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *uōrīnē*, having struck.

The Rājasthānī negative *kō-nē*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJARI.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ek gior-ré di bitta thó. Unhó-māi-sé lóhar-ká-né
 One man-to two was were. Them-in-from the-younger-by
 bho-wó kárá, 'áí bihu, manahí jé mále-ró b'ito
 the-father-to it-was-said, 'O father, to-me what property-of share
 p'áché-ek'hé, manthá dā. Jadhé á-tó mal b'it
 arrives, to-me give. Then him-of the-property having-divided
 dírá Aur thérá díno pichhé lóhar-ká bittá-né jamá
 was-given. And after days afterwards the-younger son-by collection
 kar-ti in, ék duré-ré mullé-māi kafar kithó, aur
 made-having, a distance-of country-in journey was-made, and
 uphó ap-ró mál badmál-mé khó-dinó. Aur jadhé sáró
 there his-own property misconduct-in was-lost. And when all
 kharsch kar-dinó, jadhé wóhó mullé-ré-māi bārú kār
 expended was-made, then that country-of-in a-great famine
 jórú Aur á jadhé kangál hó-gayó, aur á-ré pás
 fell. And he when needy became, and him-of near
 kálí bhi ná rahó, jad á ék kóré-ré dūhí
 anything even not remained, then he a landlord-of near
 jé lagó. Woh kór ap-rá khétó-māi
 having-gone attached-himself. That landlord his-own fields-in
 sár chuzáwá bhéjó, aur á-né yeh bāté-ré chah'ná
 squire to-see sent, and him-by this thing-for wish
 thí kó un chuzáí-né jinhó-né sár kháté-thé ap-ró
 was that those hire-with which the-squire eating-were his-own
 p'et bharé, par woh chhórá-né kóí ná dētó-thó.
 belly he-may-fill, but that boy-to any-one not giving-was.
 Jadhé hógh-māi á-thín kahó kē, 'miháre bāu-re
 Then senses-in come-having it-was-said that, 'my father-to
 kít'rā mehentýó-ré bātí thí, aur māí bhúkó marú-chhú.
 lot-many servants-to bread was, and I hungry dying-am.
 Māí uph-thín ap-ró bāu dūhí jāū-chhū, aur uphó
 I arisen-having my-own father near going-am, and there

kēhū, "rē bāhu, maĩ thārō aur āsmānē-rō burō kīdhō-chhē,
I-say, " O father, by-me thy and Heaven-of evil done-is,
 aur abhī yeh māfik kō-nī kē thārō bittā keh^alāũ.
and now this like at-all-not that thy son I-may-be-called.
 Manahī ap-rē mehenti-rē wāgar banā." Jadhē ū ap-rē
Me thine-own servant-of like make." Then he his-own
 bāu-rē dhāi chāl lāyō, aur ū abhī dūr thō, jadhē
father-of near step brought, and he yet far was, then
 ū-rē dēkhin ū bāu-rē taras āyō, aur daur-thin
him-to having-seen that father-to compassion came, and run-having
 gōdī-māi lē-līdhō, aur barō pyār kīdhō. Chhōrā-nē
lap-in he-was-taken, and much love was-made. The-son-by
 bāu-rē kahō kē, 'rē bāhu, maĩ thārō aur
the-father-to it-was-said that, ' O father, by-me thy and
 āsmānē-rō burō kīdhō-chhē, aur abhī yeh māfik kō-nī
Heaven-of evil done-is, and now this like at-all-not
 kē thārō bittā keh^alāũ.' Bāu-nē ap-rē nōk^arō-sē
that thy son I-may-be-called.' The-father-by his-own servants-to
 kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē
it-was-said that, 'good-than good robe out-bring, and him
 pērā-dēō; aur woh-rē hātē-rē-māi gunthī, aur pagā-māi jūtā
clothe; and him-of hand-of-in a-ring, and feet-in shoes
 pērāō; aur ham khāwā aur khushī manāwā; kāk-rē
put-on; and we may-eat and happiness may-celebrate; because
 mhārō chhōrō marō-thō, abē jī-gayō; herāy-gayō-thō, abē
my son dead-was, now became-alive; lost-gone-was, now
 pā-gayō-chhē.' Jadhē wō khushī karē lāgē.
got-gone-is.' Then they happiness to-do began.
 Ū-rō mōtō bittā khētē-māi thō. Jadhē gharē-rē
Him-of the-great son the-field-in was. When house-of
 dhāi āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard. Then
 ēk nōk^arē-nē balā-thin pūchhō kē, 'ēi kāk karē-chhē?'
a servant-to called-having it-was-asked that, 'this what doing-are?'
 Uh ū-nē kahō kē, 'thārō bhaiyā āyō-chhē, aur
By-him him-to it-was-said that, 'thy brother come-is, and
 thārē bāu bapī khātar kīdhī-chhē, ēhē wāstē kē
thy father-(by) a-great feast made-is, this for that
 wōhō wōhō-nē rājī khushī pāyō-chhē.' Ū gusē hō-thin
he him-by well happy found-is.' He angry become-having
 ap-rē man-mē chāhō kē, māi nā jāũ? Jadhē ū-rē
his-own mind-in wished that, within not I-go? Then him-of

bāū	ā-thīn	uhō	manāyō.	Ū	ap'rē			
<i>the-father-(by)</i>	<i>come-having</i>	<i>to-him</i>	<i>it-was-remonstrated.</i>	<i>He</i>	<i>his-own</i>			
bāū-rō	kahō,	'dēkh,	at'rā	bar'sō-sō	maī	thārī	sōwā	
<i>father-to</i>	<i>said,</i>	<i>'see,</i>	<i>so-many</i>	<i>years-from</i>	<i>I</i>	<i>thy</i>	<i>service</i>	
karū-chhū; .	kadhō	thārō	hukum	anārōkāri	nā	kīdhō,		
<i>doing-am ;</i>	<i>ever-even</i>	<i>thy</i>	<i>order</i>	<i>disobedience</i>	<i>not</i>	<i>was-done,</i>		
ch	tē	kadhī	ēk	bak'ri-rō	bachchā	nā	diyō	kē
<i>but</i>	<i>by-thee</i>	<i>ever</i>	<i>a</i>	<i>goat-of</i>	<i>young-one</i>	<i>not</i>	<i>was-given</i>	<i>that</i>
maī	ap'rē	milēwālō-rē	sāth	khushī	karū.	Aur	jadhō	
<i>I</i>	<i>my-own</i>	<i>friends-of</i>	<i>with</i>	<i>happiness</i>	<i>may-make.</i>	<i>And</i>	<i>when</i>	
yē	thārō	blīā	āyō,	jin	thārō	māl	kūchaniyā-māi	
<i>this</i>	<i>thy</i>	<i>son</i>	<i>came,</i>	<i>by-whom</i>	<i>thy</i>	<i>property</i>	<i>harlots-in</i>	
udā-dīnō-chhē,	tō	ū-rō	wāstō	barī	khātar	kīdhī-chhē.		
<i>wasted-is,</i>	<i>by-thee</i>	<i>him-of</i>	<i>for</i>	<i>a-great</i>	<i>feast</i>	<i>made-is.'</i>		
Ū-rō	bāū	kahō	kē,	'tū	tō	mhārō	dhāi	
<i>Him-of</i>	<i>father-(by)</i>	<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>verily</i>	<i>of-me</i>	<i>near</i>	
sadē	rahō-chhē,	nur	jō	kāi	mhārō	chhē	ōhī	hajāō
<i>always</i>	<i>remaining-art,</i>	<i>and</i>	<i>what</i>	<i>ever</i>	<i>mine</i>	<i>is</i>	<i>that</i>	<i>all</i>
thārō	chhē.	Par	khushī	manānō	aur	khushī	hōnō	
<i>thine</i>	<i>is.</i>	<i>But</i>	<i>happiness</i>	<i>to-celebrate</i>	<i>and</i>	<i>happy</i>	<i>to-become</i>	
chāhō-thō,	kahē-k	ēhē	thārō	bhaiyā	marō-thō,	sō	jī-	
<i>proper-was,</i>	<i>because-that</i>	<i>this</i>	<i>thy</i>	<i>brother</i>	<i>dead-was,</i>	<i>he</i>	<i>alive-</i>	
gayō-chhū;	khōyō-thō,	sō	mil-gayō-chhē.					
<i>gone-is ;</i>	<i>lost-was,</i>	<i>he</i>	<i>found-gone-is.'</i>					

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN II.

Maĩ das baras lag reāsat Nāhanē-māĩ nōk'rī kidhī. Aur abhī
By-me ten years for state Nāhan-in service was-done. And now
 ēk bar'sē-sē nōk'rī chhadā-tī ap'nē ghar ā-gayō-chhē. Uṭhē-rē
one year-from service abandoned-having my-own house come-am. There-to
 hawā bōhat āchhī chhē, par hamārē dēsē-rē ād'miyō-rō uṭhē jī
climate very good is, but our country-of men-of there mind
 kō-nī lāgē-chhē, kāhē-k uṭhē-rē kōr apār chhaĩ, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
 pahāriyō-rē bōlī āp-rē samajh kō-nī jāvē. Par dus'rē pahārī
mountaineers-to speech us-to understood at-all-not goes. But other hill
 Rājō-sē Nāhanē Rājā-rī taiyat ap'rī jubān sāwārē khātar
Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for
 parē-rē bōhat kōsis kar-rahē-chhē. Aur Rājā-rē dilē-māĩ bhī ēhā-j
reading-for much effort making-is. And Rājā-of mind-in also this-very
 bāt hō-rahī-chhē kē, 'mhārē mulkē-rē ād'mī parē aur ap'rī
thing occurring-is that, 'my country-in-of men may-read and their-own
 jubān sāwārē." Ēhī-j khātar jagā-jagā madar'sā kāyam
language may-improve.' This-very for place-place schools established
 kar-rakhē-chhē. Ēhē hamārē dēsē-rī jubān un gōarā barī dērē
making-he-is. And our country-of language those men great by-delay
 sam'jhē pāvē-chhē. Par ham yakīn karā-chhē kē, jabē wōhō
to-understand getting-are. But we certain making-are that, when that
 Rājā-rī kōsis jubān sāwārē-rē hō-rahī-chhē, jaldīha-j unō-rī
Rājā-of effort language improving-for being-made-is, quickly-verily their
 jubān sāwar jāēgī.
tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

educate the people, and to polish their language. The Rājā's mind is full of this idea,— 'I must teach my subjects to read, and must polish their language.' With this object he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the Rājā is endeavouring to improve theirs, it will very quickly become quite polished.

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thaĩ*, thou.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT KHERĪ.)

Dī	bhāī	gharē-mā̃	takrār	karē-chhē.	Larāī	bakhērā-tah
<i>Two</i>	<i>brothers</i>	<i>the-house-in</i>	<i>dispute</i>	<i>making-were.</i>	<i>Quarrel</i>	<i>dispute-from</i>
ap'rē	mālē	pāchhō	karē-chhē.	Aki	bhāī	kahō, 'thaĩ
<i>their-own</i>	<i>property</i>	<i>after</i>	<i>doing-they-were.</i>	<i>One</i>	<i>brother</i>	<i>said, 'thou</i>
niyārō	kar-dē.	Chār	pañch	bulāī,	sō	usō-usō
<i>divided</i>	<i>make.</i>	<i>Four</i>	<i>arbitrators</i>	<i>having-called,</i>	<i>that</i>	<i>half-and-half</i>
bāṭ-dē,	man	chāhō	mālō	khāũ	chāhō	urāũ
<i>dividing-having-given,</i>	<i>I</i>	<i>whether</i>	<i>the-property</i>	<i>eat</i>	<i>or-whether</i>	<i>I-squander</i>
tū-sē	kōhai	jarū	nahĩ	chhē.'		
<i>thee-with</i>	<i>any</i>	<i>concern</i>	<i>not</i>	<i>is.'</i>		

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

KĀKERĪ.

The Kākēra are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Lāhūānī of which the standard is found in Herat. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KANJĀRĪ.

KĀKERĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN I.

Ek jant-rē di chhōrē lātē. Ōrō chhōrō chhōrō ap'nō hāpē-sū
One man-to two sons were His younger son his-own father-to
 lāt, 'E daddā, ō dharē-mē-sū jō mārō lātē-ma bāthē,
said, 'O father, that property-in-from which my share-in may-be-set,
is dē-lāt.' Tab tē dhan bēt dīnō. Bahut dīnā nēi huē
that give-away.' Then he property dividing gave. Many days not became
 chhōrō chhōrō sab kuchh lē-kē pardēs-ma chālō-gāō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
 tē kuchh-pānē-ma sabrō dhan upā-dīnō. Jab bē sabrō dhan
there evil-conduct-in all fortune wasted-away. When he all fortune
 upā-dīnō, tab ō dīē-ma bapō kāl papō. Ab ō kangāl
had-wasted, then that country-in great famine fell. Now he indigent
 bōpō, aur ōrō rahasyā-ma tē-rō nō rāyē lāgō; jō
became, and that-place-of inhabitants-in one-of near to-lie began; who
 tōrō ēar ēarāl-nō pahūchā-dīnō. Aur jūn-wī bhūs sūr khātē
him twice feeding-for sent-away. And which hush the-rice used-to-
 tē ap'nī khut-sū ō bhūs khāē chātō-tō. Kēi-nō
of his-own pleasure-with those hush to-eat wishing-he-was. Anybody-by
 nēi dīnō.
not was-given.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJARI.

KAKĒRĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN II.

Ēk rājā-rī ēk sundar chhōrī hatī. Ō-rē gurūē ū
A king-of a beautiful daughter was. By-his religious-guide that
 bēṭī-rē lānē ap^{nē} manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought. So the-king-to
 kaī ki, 'tārī bēṭī-nē kaj lag-gai.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king
 hāt jōr-kē gurū-rē āgē ṭhārō-huō, aur kaī
hand folded-having the-religious-guide-of before stood-up, and it-was-said
 ki, 'mārī bēṭī-rī kaj kāī tarē chhutē?' Tō
that, 'my daughter-of ill-omen what in-way may-leave?' Then
 guruē kaī ki, 'rājā, tū ēk chand^{nē}-rō
by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of
 kaṭh^{rā} banā, aur ū-ma ī bēṭī-nē baiṭhār-kē samundarē-ma
box make, and that-in this daughter making-to-sit the-sea-in
 bōā-dai.' Rājā bē tarē karō. Āp^{nē} bēṭī-nē
make-to-float-away.' The-king that very-way-in did. His-own daughter
 kaṭh^{rā}-ma baiṭhār-kē samundarē-ma bōā-dīnī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now
 ō-rō guār bēāōtā sikār khēl^{tō}-tō, sō ū kaṭh^{rā} dēkhō. Āp^{nē}
her man wedded hunting -playing-was, that he the-box saw. His-own
 sāgati-nē kaī ki, 'ē-nē pak^{rō}.' Sō baī samundarē-ma
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into
 kūd-parē aur jhaṭ kaṭh^{rā}-nē pakar^{līnō}; aur ō-nē pārē-pa lē-āyē.
jumped and at-once the-box took-hold-of; and it beach-on brought.
 Sō ō-nē khōlō, aur dēkhō, ū-ma bēṭī hatī. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when
 āp^{nē} guārē-nē dēkhō, sō āp^{nō} mōh dhāk^{līnō}. Bēṭī-nē
her-own husband saw, then her-own face covered. The-girl-to
 guār kaihē-chhē ki, 'tū, kasē āī?' Bāī kaī ki,
the-husband says that, 'thou, how came?' By-her it-was-said that,
 'mārē bāpē-rē gurū hatō. Ū bāpē-nē kaī-kē mā-nē
'my father-of religious-guide was. He the-father-to saying me

karwā. Gurū mānē-ma mē-śē pāp bīchārō.
get-terrified. By-the-religious-guide mind-in me-towards sin was-thought.
 Ye chhī hī, nūr kāl nēī chhō. Ō-rē guārō
This was the-case, other anything not is. By-her husband
 kāl hī, 'gharē chal.' Hī kāl hī, 'maī anē
was-said that, 'home come.' By-her it-was-said that, 'I in-this-way
 chālī hī dīgērō bandarē ēh bīkē ch-ma bīg-dō, nūr kārīrā
walked that forest-of monkey one bringing this-in shut-up, and the-lor
 bīg-dīh. Tāh maī gharē-rō chālī-jāū. Ō-rē guārō
came-to-foot-way. Then I home-to I-will-come. By-her man
 jāi-j kāl.
opened it-was-done.

Gurū-rō samundarī-rī āpō-ja ghar hatō. Sō
The-religious-guide-of the-sea-of island-on a-house was. So
 āpō-rō chālōn kāl hī, 'kārīrā-nō jāk'pō.' Ō
house-disciples it-was-said that, 'the-lor take-hold-of.' They
 samundarī-na lū-jarē, nūr kārīrā-rō pāk-pīnā.
the-sea-to jumped, and the-lor they-caught.

Gurū G-rō āpō-rō ghar-ma dharā-dīnō,
By-the religious guide it-for his-own house-in it-was-cared-to-be-placed,
 nūr chālōn kāl hī, 'āj klōh bhajan karē, nūr
and the-disciples it-was-said that 'to-day well hymns make, and
 jō lam bāmā, tō bātē nāl.' Ab chhā bhajan karē
if I may-call, then speak do-not. Now the-disciples hymns to-make
 karē, bīg-dīh-pi gurū ō kārīrā lapi khust-śē
began, midnight-at by-the-religious-guide that lor great pleasure-with
 klōh. Sō kārīrā nīpō nūr gurū-sū garē-sū
repented. So the-monkey came-out and the-religious-guide-with neck-by
 kar-pō, nūr chhī-klōh. Sō gurū marg-śō. Jāh
it-caught, and tore-it-open. So the-religious-guide died. When
 gurū nēī uśhē-chhō, sō chhō kēwārī-rī sandē-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole-in
 bīkē dēkhō; gurū marō-papō. Sō kēwār
through it-was-seen; the-religious-guide dead-was-lying. So the-door
 klōh, nūr band'rō bhag-śō. Aur chhō kāl,
they-repented, and the-monkey ran-away. And by-the-disciples it-was-said,
 'jīkē mārō gurū-nō mār-nakho.'
'in-this-very-way our religious-guide-to it-was-killed.'

ŚIKSHĀ.

MORAL.

Jō jasī karānī karē, jō jasī phala pāe.
Who as action does, he so fruit obtains.

Sundari baiṭhī apanē gharē, bābā-nē bandara khāe.
The-fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān'kī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwārī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *kū* becomes *gū*; the ablative postposition *si* becomes *di*; the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *pakardō*, clothe, changed to *bhario*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ū*, and its oblique form and plural ends in *ā*, not *ī*. Thus, *ghōrō*, a horse, oblique form *ghōrā*. There is the usual locative in *ā*, as in *ghōrā*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *lāḍ*, *gū*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nū* (Panjābī).

Ablative, *di*, *san*, *lōḍ* (from-near). Genitive, *gō* (Bāgrī), *rō* (Mārwārī), *kā* (Hindōstānī). Locative, *rāḍ*.

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave; *jin-rē*, by whom. The genitive postpositions end in *ā*, when agreeing with a noun in the locative, as in *in-rē māṭā*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *ekhar-nē karē*, with the husks. *Nā* is used as the sign of the accusative in *jē-nī sūr khācē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *ākhan-mā*, in eyes; *gōḍan-mā*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative:—

Māṭ, I, by me; *māṭrō*, my; *mū-lāḍ*, to me; *ham*, we, by us; *hamārō*, our.

Tū or *thū*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you; *thārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *coḥ*, oblique singular *ū*, nom pl. *rē* or *ech*; oblique plural *ū* or *un*. We have also forms like *unhā ghar-mā*, in that house; *unā mulk-mā*, in that country. *Yeh* or *yoh*, is 'this'; *i-gē* (accusative), it; *i-gō*, of this one; *inhā ghōṛā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what; *kam*, *kēh-rō*, who? *kū-gō*, whose? *lāḍ*, *kū-ē*, what? *lit'nā-k* (with Rājasthānī pleonastic *k*), how many?

Ghar-gō, of the house, is regularly used to mean 'one's own,' like the Hindōstānī *ap'nā*.

The verb substantive is thus declined in the present :—

	Sing.	Plur.
1.	$\tilde{o}, \tilde{a}, \tilde{a}\tilde{u}$	\tilde{a} .
2.	\tilde{e}, \tilde{i}	\tilde{a}, \tilde{o} .
3.	\tilde{e}	\tilde{a}, \tilde{e} .

The following forms are also used :—

	Sing.	Plur.
1.	<i>haiḡō, chhaiḡō</i>	<i>haiḡā, chhaiḡā.</i>
2.	<i>haiḡō, chhaiḡō</i>	<i>haiḡā, chhaiḡā.</i>
3.	<i>haiḡō, chhaiḡō</i>	<i>haiḡā, chhaiḡā.</i>

Note that, as in Northern Gujarātī, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in \tilde{a} .

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is *dō*, *hēḡō-dō*, or *chhēḡō-dō*. The masculine plural is *dā*, *hēḡā-dā*, or *chhēḡā-dā*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

	Sing.	Plur.
1.	$mār\tilde{u}$	$mār\tilde{a}$.
2.	$mār\tilde{u}$	$mār\tilde{e}$.
3.	$mār\tilde{e}$	$mār\tilde{e}$.

The Present Definite is formed as in Rājasthānī and Gujarātī, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *maḡ mārḡ-āḡ*, I am striking. Similarly we have an Imperfect *khāvē-dā*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rājasthānī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.' :—

	Sing.	Plur.
1.	$mār\tilde{u}s$.	$mār^as\tilde{a}$.
2.	$mār\tilde{a}s$.	$mār^as\tilde{o}$.
3.	$mār^as\tilde{i}$.	$mār^asan, mār^as\tilde{e}$.

There is a future passive participle in *bō*, which can also be used for the future, as in *kar-bō*, it is to be done, i.e., (we) shall do.

The Imperative is as usual. Thus, *dē-thāō*, give away. Special forms are *li-as*, bring, with the Rājasthānī pleonastic *s*; *khājē*, eat; *hōjē*, become; *chāl'jē*, go.

It seems that the syllable *gō* (feminine *gi*) may be added to all these forms without affecting the sense. Thus, *ācē-gō*, it may come; *chāhi-gō*, it is proper; *chāl'jē-gi*, go ye women.

The past participle ends in *iō*. Thus, *māriō*, struck. From this past tenses are formed exactly as in Hindōstānī. Thus, *ō-nē māriō*, he struck; *ō giō*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *āiō-ā*, I have come.

Kar'nō, to do, makes its past participle *kiō* or *kinō*. *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār'iō*, striking; the infinitive, *mār'nō*, to strike; and the conjunctive participle, *mār*, *mār-gē*, or *mār-kē*, having struck.

In *khacūriō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(DISTRICT LAHORE.)

SPECIMEN I.

Ek bandā-gā dō chhōrā dā. Ū-gē-mā-di nānā-nō bāpū-gū
 One man-of two sons were. Them-of-in-from the-younger-by father-to
 kiō, 'bāpū, jō ghar-gō sbāb ō, i-gē-mā-di jō mū-khō
 it-was-said 'father, what my property is, this-of-in-from what me-to
 hi-sō āvē-gō, woh dē-thāō.' To un-rō ū-khō sārō sbāb
 share may-come, that give-away.' And him-by him-to whole property
 wāt dinō. Phēr-sārā din nahī dā guj'rōyā, nānā
 having-decided was-given. Many days not were passed, the-younger
 chhōrā-nō sab-kaū katthō kar-liyō, to dūr mul'k-mā tur-giyō.
 son-by all-everything together was-made, and far country-in he-went-away.
 Uchhē un-rē jā-kō sārō māl luch-panā-mā ujār-dinō.
 There him-by gone-having the-whole property debauchery-in was-wasted-away.
 Tavō un-rō sārō māl khareh kar-linō. Unā mulk-mā
 When him-by the-whole property spent was-made. That country-in

barō kāl par-gayō. Tavē ū-khō lōrh paṛan lagī. Woh unā
a-great famine fell. Then him-to want to-fall began. He that
 mul^ak-mā ēk gaurā-ālā-karē rah-pariō, te un-rē ū-khō ghar-ki
country-in one village-man-near remained, and him-by him-as-for his-own
 paili-mā sūr charāwan wāstē tōriyō: te un-rē āp-hi ū
field-in swine grazing for it-was-sent: and him-by himself those
 chhillar-nē karē ghar-gō pēt bhar-linō, jē-rā sūr khāvē-dā,
husks-of with his-own belly filled, what the-swine eating-were,
 kōi-nē ū-khō khā-n diyō. Tavē ū-khō akal āi, un-rē
any-one-by him-to anything-not was-given. Then him-to senses came, him-by
 kiō, 'mhārā bāpū-gā kit^anā-hī mānas kaul khāvē, te
it-was-said, 'my father-of many-even servants loaves eat, and
 un-kē-dī kit^anō-hī wadh-rahē, te maī ihā bhūkhō
them-of-from how-much-even is-left-over-and-above, and I here hungry
 pariō marū-ō. Maī ihā-dī uṭhūs, te ghar-gā bāpū dhāi
fallen dying-am. I here-from will-arise, and my-own father near
 jāūs, te ū-khō kahūs, "bāpū, maī Par^amēsar-gō pāp kiō,
I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,
 te thārō vī pāp kiō; maī thārō chhōrō kahāwan jōgō nāhī
and thy even sin was-done; I thy son to-be-called worthy not
 rihō; mū-khō ghar-gā kāmā sār^akhō jān." Te woh uṭhiō,
remained; me-to your-own servant like think." And he arose,
 ghar-gā bāpū kōl giō, par tavē woh barī dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by
 ū-khō dēkh-linō, te ū-khō tars āiō ar woh daurīō, ū-khō
him-to it-was-seen, and him-to compassion came and he ran, him-to
 galā-karē lā-linō, te ū-khō chumiō. Te chhōrē-nē ū-khō
neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to
 kiō, 'bāpū, maī Par^amēsar-gō pāp kīnō, te thārī ākhan-mā
it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in
 gunāh kīnō, maī thārō chhōrō kahāwan jōgō nāhī rihō.
sin was-done, I thy son to-be-called worthy not remained.'
 Par bāpū-nē ghar-gā mānas-nū kiō, 'barā chaṅgā tūk^arā
But father-by his-own servants-to it-was-said, 'very good clothes
 kādh li-ās, te ū-khō bharāō; te i-gā hāth-mā chhallō
taking-out bring, and him-to put-on; and this-one-of hand-in ring
 bharāō, te i-gā gōḍan-mā palmī bharāō; te ā khājē ar
put-on, and this-one-of feet-in shoes put-on; and come^e let-us-eat and
 rāzī hōjē, kyō-jō yoh mhārō chhōrō mar-giyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

yoh jī-pariō-ē; yoh kharīō-giō-dō, to mil-pariō-ē.' To khushi
 he aliet-become-is; he lost-gone-was, and found-become-is.' And happiness
 karan lagē.
 to-do they-began.

To ō-gō mājō chhōrō jallī-mā dā. Tavē woh ālō te ghar-gē
 And his elder son field-to was. When he came and house-of
 jōlō ālō, un-rō wāptā te nīch'ī suniō. Te un-rō ghar-gā
 were came, him-by music and dancing was-heard. And him-by his-own
 mīnā-nī-mā-lī āk-gū lāk mārī te puchhiō, 'yoh kā
 to-come-of-in-from one-to small was-made and he-asked, 'this what
 ban-rīch'ī?' To un-rō ō-klā klō, 'thārō bhāū ālō-ē, to
 going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
 thārō bāp-nā kaul dinō-ē, kyō-jī chhōrō ō-gō sukhi-kapē
 thy fatherly bread given-is, because-that the-son him-of happiness-with
 āgiō-ē.' To woh ghuaḥ hōlō, to ghar-mī nāhl jāvā-dō.
 come-is.' And he angry become, and house-in not going-was.

In-rō wātō bāp bāh'r ālō, to ō-klā tarbō-kiō. Te
 thing for father outside come, and him-to entreaty-was-made. And
 un-rō jāvā dākē ghar-gā bāp-gū klō, 'it'nā
 him-by answer given-having him-son father-to it-was-said, 'so-much
 ālō-sārā bārā nā thārī talī kīnō, kōi wārī vī māi thārō
 many years by-me thy service done-is, any time even by-me thy
 ālō nāhl āgiō; tū-lhī tū mā-klō bōkrō nāhl
 says not was-disregard; nevertheless by-the me-to a-goat not
 dinō, jō māi ghar-gā līb-nū rāzī kartā. Par
 was-given, that I my-own friends-to happy right-have-made. But
 tavē thārō yoh chhōrō ālō jīnō thārō sārō māi kanj'rī-pai
 when thy this son come whom-by thy whole property harlots-on
 ujīr-dīnō-dō, ō-gō tad'ī tū kaul khawāpīyō.'
 was-sold-away, that-of in-return by-thee bread was-made-to-be-eaten.'

Te un-rō ō-klā klō, 'ai chhōrō, tū rādī mīhārō kapē ī,
 And him-by him-to it-was-said, 'O son, thou always me with art,
 to jīrō-kaun mīhārō chhāl, thārō-ī ē; yoh chāhī-gū dō ham rāzī
 and whatever mine is, thine-even is; this proper was we happy
 hōlō te khushi kartā, kyō-jō yoh thārō
 should-have-been and happiness should-have-made, because-that this thy
 bhāū mar-giō-dō, to phēr jī-pariō-ē; to woh kharīō-giō-dō,
 brother dead-gone-was, and again aliet-become-is; and he lost-gone-was,
 to mil-pariō-ē.
 and found-become-is.'

[No. 15.]

INDO-ARYAN FAMILY.

WEST CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(LAHORE DISTRICT.)

SPECIMEN II.

Chālō, rī chhōriyō, rukh^arī chāl^ajē-gī.*Come, O girls, (to-)tree to-go.*Rukh^arī chāl-kē te kā-hō kar^abō rī.*Tree gone-having and what-O is-to-be-done O.*Rukh^arī chāl-kē te bhāyā khēl^abō rī.*Tree gone-having and brother(-with) it-is-to-be-played O.*Rukh^arī chāl-kē te kasīdā kādh^abō rī.*Tree gone-having and needle-work is-to-be-drawn O.*Chālō, chhōriyō, bāudē chāl^ajē rī.*Come, girls, out come O.*

Bāudē chāl-kē kā banābō rī.

*Out gone-having what is-to-be-made O.*Bāudē chāl-kē bēlā tōr^abō rī.*Out gone-having long-grass is-to-be-cut O.*Bēlā tōr-kē te sãwã khēl^abō rī.*Long-grass cut-having and sãwã is-to-be-played O.*Nhāthō, rī chhōriyō, mug^aliā āyã rī.*Run, O girls, Mughals have-come O.*

Tam mat nhāthō, rī chhōriyō, ham Labānā rī.

You not run, O girls, we Labānās O.

Jē tam Labānā hōtā, dō mōḍē kalāi rē.

If you Labānās were, then on-shoulder sticks O.

Jē tam Labānā hōtā dō ḍhīlā kachhōṭā rē.

If you Labānās were, then loose waist-band O.

Jē tam Labānā hōtā, dō māthē piṇḍī rē.

If you Labānās were, then on-forehead turbans O.

Tam, rī chhōriyō, kē-rē ṭāṇḍē giō?

You, O girls, what-in-of in-camp are (you)?

Ham-jō chhōri Gūjar-gē ṭāṇḍē giũ.

*We-veryly girls Gujar-in-of in-camp are.*Kaun vēhājē khar^awō, kaun vēhājē chhīṭ? Khar^awō gham-kār*Who buys red-cloth, who buys calico? Red-cloth noise*

machāvē.

makes.

Sūtrō vĥājō kharwō, bauriyō vĥājō chhīt, kharwō
Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth
 gham-kār machāvō.
noise makes.

Kit'nā-k āyō kharwō, kit'nā-k āi chhīt, Kharwō
How-much come red-cloth, how-much came(-purchased) calico. Red-cloth
 gham-kār machāvō.
noise makes.

Kharwō āth gaj āyō, kharwō, das gaj āi
Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comes)
 chhīt, gham-kār machāvō kharwō.
calico, noise makes red-cloth.

FREE TRANSLATION OF THE FOREGOING.

- (1) 'Come, girls, come to a tree.'
- (2) 'What shall we do, if we go to a tree?'
- (3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'
- (4) 'Come, girls, come out.'
- (5) 'If we go out, what shall we do?'
- (6) 'When we go out, we shall cut long grass.'
- (7) 'And we shall play the sports of the month of Sāwan.'

Enter a troop of Mughul pedlars.

- (8) 'Run away, girls, here is a troop of Mughuls.'
- (9) *(The Mughuls.)* 'Do not run away, girls. We are Labānās.'
- (10) 'If you were Labānās, you would carry sticks on your shoulders.'
- (11) 'If you were Labānās, your waistbands would be loose.'
- (12) 'If you were Labānās, you would have *pinḍi*-turbans on your heads.'
- (13) 'O girls, in what village do you live?'
- (14) 'We girls live in a Gujar village.'
- (15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise.'
- (16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
- (17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise.'
- (18) 'Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

* I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth for sale,"'

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē*. For the dative we have *gū* (not *gū̃*) and *khū* (not *khō̃*). The sign of the locative is *maĩ*.

The datives of the first two personal pronouns are *ma-khū*, to me; *ta-khū*, to thee. *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular. Thus, *wah ant dēsī*, she will give the explanation; *wah jagah dēsī*, that place (fem.) appeared; *yah (bāt, understood) mushkal chhai*, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have *unē* and *inē* for their oblique forms singular. Thus, *unē janānā-nē*, by that woman; *inē bāt-gū*, to this thing.

‘What?’ is *kah*, and ‘anything’ *kaū*.

Among verbal forms note *thō* as well as *dō* for ‘was’; *karas*, I shall do; *dēs*, I will give; *dēsī*, she will give. The past participle is spelt with *y*, not *i*. Thus, *dēkhyō*, seen.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT.)

Ēk	mānas	nauk ^a rī	dē-kai	ghar-gū	āyō-thō.
A	man	service	given-having (fulfilled)	home-to	come-was.
Āgē	paĩdē-maĩ	andhērī	rāt-gū	kuchhē	rah ^a nā-gī
Further-on	the-road-in	dark	night-at	somewhere	stopping-of
hūi.	Adh ^a rātō	hōyō,	tō	ū-nē	dēkhyō
became.	Midnight	became,	then	him-by	was-seen
bēṭā	yār-gai	kahē	lag-gai	kāṭarālyō.	Unē
son	the-lover-at-of	at-the-order	joined-having	was-killed.	That
inē	bāt-gū	dēkh-gai	saghālā-tāĩ	mhāĩ	rahyō.
this	occurrence-to	seen-having	morning-till	there	stayed.
inē	bāt-gū	bhēd	puchhyō	ki,	‘inē
this	matter-to	secret	was-asked	that,	‘this
yār-gai	kahē	lag-gai	bēṭā-gū	kyū	mār-diō?
lover-at-of	at-the-saying	joined-having	the-son-to	why	was-killed?
ta-khū	bēṭā	pyārō	naĩ	dō?	Unē
thec-to	the-son	dear	not	was?	That
					woman-by
					answer
					was-given
					that,

'inē hāt-gū ant lainō, tau mhārī bah'nī jōlē jā; māī
'this matter-of meaning is-to-be-taken, then my sister near go; I
 - chīṭhī diyū. Wah ta-khū ant dēsī.' Woh mānas chīṭhī
(a)-letter give. She thee-to meaning will-give.' That man the-letter

lē-gai ū-gī bah'nī jōlē gayō. Chīṭhī dēkh-gai kahyō
taken-having her-of sister near went. The-letter seen-having it-was-said
 ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū
that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid
 kēpō lē-ā; māī ta-khū ant dēs.' Woh mānas jēthā at'wār-gū
will bring; I thee-to meaning will-give.' That man eldest Sunday-on

bak'rū lē-kar āyō. Unē janānā-nē chankō bēhl-diyō,
(a)-goat taken-having came. That woman-by a-mud-platform was-prepared,

bak'rū-gū ūbhō kiyō, sandhūr-gō ṭikō lā-diyō; aur unē
the-goat-to standing-up was-made, vermilion-of mark was-applied; and that

mānas-gai hāth-māī tal'wār dī, aur kahyō ki, 'tavē māī
man-in-of hand-in a-sword was-given, and it-was-said that, 'when I

ta-khū sārāt karns, tau tū bak'rū-gū kātarāl'jō.' Unē janānā-nē kaū
thee-to sign make, then thou the-goat-to kill' That woman-by some

mantra paṭh-gai sārāt dī. Ū-nē bak'rū kātarālyō.
incantations recited-having the-sign was-given. Him-by the-goat was-killed.

Woh mānas kah dēkhē ki, 'māī ēk ban-māī chhiyū; kōī
That man what did-he-see that, 'I one forest-in am; any

mānas najar naī āt; phirat-phirat najar-māī āyō ēk
man (in)-sight not comes; scandering-about sight-in came one

gōl-sō ghar diyō; kōī būhō naī dōī. Ū-kai ālē-dwālē phirat
roundish house was-seen; any door not was. It-of round-about walking

rihyō, aur kōī biḥh-nē upar chaṭhyō. Tau ghar-māī ēk
I-remained, and some means-by up I-climbed. Then the-house-in one

paīrī diṣī. Ghar-māī utaryō, khāt biḥhānō biḥhyō thō,
ladder was-seen. The-house-in I-descended, bedstead bedding spread was,

apar mānas kōī naī dō. Khāt-par chup-gup sō-gayō.
but man any not was. The-bedstead-on quietly I-went-to-sleep.'

Inē ghar-gī mālkan chār paīrī thī. Vēh āī, : tau kōī
This house-of owners four fairies were. They came, then some

pakh'lō mānas mhā sōyā dēkh-kar, ḍar-gai; kahau lagī
strange man there sleeping seen-having they-became-afraid; to-say they-began

ki, 'Mahārāj-nō ham-khū ban-māī mānas balā-diyō, i-khū kaū
that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything

mat kahō.' Un janānā-nē salāh kar-kē unē mānas-gū kaū
not say.' Those women-by council having-made that man-to anything

naī kahyō. Tavē woh jāg-paryā, tō ū-khū kharā-kharā khāṇ-gū.
not was-said. When he woke-up, then him-to very-good food

diyō, aur ū-khū dhīryā karā-diyō. Inē dhab-nē ū-khū
was-given, and him-to comfort was-made. This manner-with him-to
 das pand^arāh din khurāk dēt-rahī, aur āpas-māī
ten fifteen days food they-continued-to-give, and themselves-in
 un-kō badō pyār hō-gayō.
them-to great affection became.

Un mānas-nē ēk din parī-gū kahyō ki, 'tam tavē
That man-by one day the-fairies-to it-was-said that, 'you when
 sail karan chālī-jāō, tau māī ēk^alau darap-jāū.' Parī-nē
walking to-make go, then I alone afraid-become.' The-fairies-by
 ī-khū ghar-gī kuñjī dē-dī, aur kahyō ki, 'phalānī
this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such
 kōth^arī-gū mat ughār^ajē; aur sab kōth^arī ughār-gē
room-to not open; and all-(other) the-rooms opened-having
 dēkhat-rah^ajē.' In khusī-māī ēk mahīnō gujar gayō; veh
looking-remain.' This happiness-in one month having-passed went; those
 parī ū-kī janānā ban-gaī, aur woh un-kā khasam.
fairies his wives became, and he their husband.

Ēk din unē mānas-gā dil-māī āī, uki 'nē kōth^arī-gū
One day that man-of the-mind-into it-came, that 'those rooms-to
 ughār^agē dēkh^anī chāh^ajē.' Unē kōth^arī-gū ughārān-gī
opened-having to-see it-is-proper.' That room-to opening-for
 parī nāh karī-dī ū-nē kōth^arī ughārī. Tau
(by)-the-fairies prohibition made-was him-by the-room was-opened. Then
 unē kōth^arī-māī gadhō mandhyō disyō. Pal^anā ū-kī magar-par, aur
that room-in an-ass tied-up was-seen. A-saddle its back-on, and
 jarā samān aswārī-gō ū-kī magar thō. Gadhō kēhan lagō
jewelled trapping riding-for its back(-on) was. The-ass to-say began
 ki, 'tū ā, mhārē-par charḥ-jā; māī ta-khu thōrī dēr-māī
that, 'thou come, me-on mount-up; I thee-to a-short while-in
 badī dūr-tāī sail karā-gē yāī pujā-dēs.' Woh
a-great distance-to a-jaunt caused-to-make-having here will-bring.' That
 mānas aswār hō-gayō. Gadhō asmān-gū udyō, aur ēk ban-māī jā-paryō,
man rider became. The-ass the-sky-to flew, and one forest-in alighted,
 dhēri-par phiran lagō, gand^agī khān lagō.
manure-on to-walk-about began, dirt to-eat began.

Unē mānas-nē sam^ajhyō, 'gadhō bhūkhō chhai, kaū khā
That man-by it-was-thought, 'the-ass hungry is, something eating
 pī lē.' Āp utar-gē dānak sō-gayō.
drinking let-it-take.' He-himself dismounted-having at-once went-to-sleep.
 Dānak ākh lag-gaī. Ākh ugbārī tau kah dēkhyō ki
At-once eye closed. Eye opened then what was-seen that

gadhō mbhā nai rahyō, aur unē jagah bak'rū
the-ass there not remained, and that place the-goat
 kāṭyō-dō, wah jagah disi. Unō janānā-jōlō daur-gā
killed-was, that place was-seen. That woman-near run-having
 gayō; kahan lagō ki, 'ma-khū ēk bēri phēr
he-went; to-say he-began that, 'me one time again
 mbhā pujā-dē.' Tau unē janānā-nō jawāb diyō ki, 'yah
there cause-to-reach.' Then that woman-by answer was-given that, 'this
 mushkal chhai, ab tū ghar-kā jēthā bēṭā-gū lē-ā. 'Tau māī
difficult is, now thou thine-own first-born son bring. Then I
 pujā-diyū. Tiyū kahyō tiyū-hi jēthā bēṭā-gū lē-āyō, aur
will-concey. Just-as it-was-said so the-first-born son-to he-brought, and
 bak'rā-gi jagah unō janānā-nō unō bēṭā-gū ubō-kar-diyō, aur
the-goat-of instead that woman-by that son-to standing-was-made, and
 tal'wār unō mānas-gā hāth-māī di, aur mantra paṛhan lagī.
the-sword that man-of hand-in was-given, and incantations to-recite she-began.
 Tavē bakhat sārāt-gō āyō, tō tal'war unō mānas-gā hāth-ma-di
When the-time the-sign-of came, then the-sword that man-of hand-in-from
 lē-li, ki, 'pasū, ta-khū kōī ant nai āyō?
she-took, that, 'brute, thee-to any meaning not has-come?

FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it, she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat.' Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us

a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanērī. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ēk	saudāgar	saudāg ^r rī-nē	giō.	Saudāgar-zādī	ēk ^l lī	rahī.
<i>A</i>	<i>merchant</i>	<i>trade-for</i>	<i>went.</i>	<i>The-merchant's-wife</i>	<i>alone</i>	<i>remained.</i>
Pādshāhī-rō	wazīr	ēk	buddhī-nē	kahē	lāgō,	'saudāgar-zādī
<i>The-kingdom-of</i>	<i>the-wazīr</i>	<i>an</i>	<i>old-woman-to</i>	<i>to-say</i>	<i>began,</i>	<i>'the-merchant's-wife</i>
dhurī jāō,	mārē-lā-rē	majlas	karā.'			
<i>near go,</i>	<i>me-with</i>	<i>intimacy</i>	<i>make.'</i>			

It is unnecessary to give more. It will be seen that the above is ordinary Bikanērī. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhānī of the Central Provinces.

LABĀNĪ OF GUJARAT.

As an example of the Labhānī (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō*, of, becomes *gō*, and *kī*, that, becomes *gī*. I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvi.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din*, a day, and *nakalyō* for *nikalyō*, he went out. So, *ē* becomes *a* in *phar'bō* for *phēr'bō*, to journey. *U* becomes *a* in *malak* for *mulk*, a country; *aḍāu* for *uḍāu*, prodigal, and *gamāyō* for *gumāyō*, wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ū-gē gamāyō*, he wasted. The demonstrative pronoun is *ū*, *tī*, or *vī*.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(DISTRICT PANCH MAHALS)

Ek manakh-gē dō chhōrā thā. Tī-mē-gā nānā chhōrā-nē ū-gā
One man-to two sons were. Them-in-of the-younger son-by him-of
 dādā-gō kiyō gī, 'mārā bhāg-gō jō māl āvō tī ma-gē
father-to it-was-said that, 'my share-of what property comes that me-to
dō.' Pachhō ū-gā dādā-nō māl-mē-thī ū-gī bhāg pād
give.' Afterwards him-of father-by property-in-from him-of share having-divided
 diyō. Thōḍā dan kēḍē nānā chhōrā-nē sab māl
was-given. A-few days afterwards the-younger son-by all property
 bhēgō kar-diyō, nē dur'kā malak phar'wā nakalyō. Nē
collected was-made, and a-distant country to-journey he-went-out. And
 aḍāu hōi ū-gō ū-gō māl gamāyō. Jab
prodigal having-become him-by him-of the-property was-squandered. When
 ū-gā kanō sab hō-rīyō, nē malak-mō bhārī kāl padyō,
him-of near all disappeared, and the-country-in a-heavy famine fell,
 tabē vī-gē bhīd pad'wā lāgi. Tabē ūnā malak-gā lōk kanō
then him-to distress to-fall began. Then that country-of a-person near
 gayō, nē vī-gī sāth mal-gayō. Ūnō ū-gō āp-gā khēt-mō
he-went, and him-of with was-joined. By-him him-for his-own field-in
 duk'rā chār'wā ghālyō mēlyō. Duk'ryā jō khābāki khāti,
swine feeding for he-was-sent. The-swine what food used-to-eat,
 ū-gā-thī yō ū-gī bhūkhī kōkh bhartō; paṇ ū-gē
that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
 ū-gē diyō nī.
him-to it-was-given not.

BAHRŪPIĀ.

The Baharūpiās or Mahtams are a tribe who have settled in the Punjab districts of Gujrat and Sialkot. A few, also, are found in the State of Kapurthala. They have a dialect of their own, of which the following speakers have been returned for this Survey :—

Sialkot	.	.	.	.	.	.	.	.	.	.	.	.	1,500
Gujrat	.	.	.	.	.	.	.	.	.	.	.	.	1,392
Kapurthala	.	.	.	.	.	.	.	.	.	.	.	.	70
											TOTAL	.	<u>2,872</u>

Their own tradition is that they came from Rajputana with Rājā Mān Singh on the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bahrūp sub-tribe of the Labānās of the Punjab, and Sir Denzil Ibbetson¹ has pointed out that the Labānās and Mahtams closely resemble each other.

Their language is nearly the same as that of the Labhānīs of Berar, *i.e.*, it is based on the dialects spoken in Northern Gujerat (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labhānī of the Punjab, which, as we have seen, is more nearly connected with Bāgrī.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrūpiā. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhānī, except that it is freely mixed with Panjābī. The specimens received from Gujrat are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhānī of Berar.

There is a tendency to *metathesis*, or the interchange of consonants in the same word. Thus, *wahēlī* for *havēlī*, a mansion.

There is the usual oblique form in *ē* for nouns ending in consonants. Thus the dative of *Lāhōr*, Lahore, is *Lāhōrē-nē*; so *ghorē-thā*, from the house. Strong masculine nouns with *ā* bases end, as usual, in *ō*, with an oblique form in *ā*. Thus, *ghōrō*, a horse, oblique singular *ghōrā*. The postposition of the genitive is *rō* (with the usual changes), and that of the dative, *rē*, *rā*, or *nē*. The case of the agent may take *nē*, but, as often as not, drops it.

Note the form *dī*, not *dō*, for 'two.' This is characteristic of Labhānī.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, *maĩ* is 'I' and 'by me,' and *taĩ* or *tũ* is 'thou' and 'by thee.' Irregular is *mimĩ* for *maĩ vĩ*, even I. The genitives are properly *mhārō* and *thārō* (as in Berar), but they are often written *māhrō* or *māhar* and *tāhrō* or *tāhar*, respectively. The pronoun of the third person is *ũ*, its oblique form, and also its agent case, is *oh*, *ũ̃*, or *uh̃*. 'This' is *ai*. *Jaĩ*, by whom.

¹ *Outlines of Panjáb Ethnography*, §§ 494, 494. Calcutta, 1889.

The present tense of the verb substantive is as usual in Labhānī. Thus:—

	Singular.	Plural.
1	chhē or chhā.	chhā or chhā.
2	chhē.	chhō or chhā.
3	chhē.	chhē.

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *hatō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went.'

We have a peculiar negative in *natar dētō*, was not giving.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN I.

Ik ād'mī-rō di bētā chhē. Eh-dē-māi-lō nanbhō bētā bāū-nē
One man-to two sons icere. These-of-in-from the-younger son the-father-to
 pūchhyō, 'rō bāū, jō māhrō hissō chhō, mannō dē-dē.' Oh-nē
asked, 'O father, whatever my share is, me-to give.' Him-by
 hissō band dinō. Ō-rō bētā nānhō sab kāī lidō,
the-share having-divided it-was-given.' His son younger all anything took,
 ap'nē-pāī rākh-lidō, dūrō-rō mulkh chalē-giyō. Utthō jā-kē bhairē
himself-with kept, far-of country went-away. There gone-having bad
 kāmō-rō-māī srah ap'nō māl-madā ujār-dinō. Jad ū sab
acts-of-in all his-own property was-squandered-away. When by-him all
 māl-madā ujār-dinō, oh mulkhē-māī barō kāl porō; ū
the-property was-squandered-away, that country-in a-great famine fell; he
 barō garib hō-giyō. Oh mulkhē-rō shāhē-pāī gēlō; shāhē
very poor became. That country-of a-wealthy-man-near he-went; by-the-wealthy-man
 ap'nē pailō-māī sūr chugāi-nē oh-nē mēlyō. Ū kah'tō-tō 'jō
his-own fields-in swine feeding-for him-for he-was-sent. He saying-was 'what
 sūr khātō-tō, uh chhillay mimī khā-liyū.' Oh-nē kōī kāī
the-swine eating-were, those husks I-also may-eat.' Him-to anyone anything
 natar dētō. Jadē oh-nē hōsh āī, phir ū kihyō, 'māhrē
not used-to-give. When him-to senses came, then by-him it-was-said, 'my

bāp-rē kināñ naukār-chākār gharē-thā bātī khāvē-*chhē*; mañ itte
father-to how-many servants the-house-from loaves eating-are; I here
 bhūkhō marñ-*chhū*. Mañ ap^{nē} bāpē-pāñ jāiyñ, oh-nē jā-kē
of-hunger dying-am. I my-own father-near will-go, him-to gone-having
 kahyñ, "hē bāū, mañ ashmānē-rō gunāh kīdō, tāhrē lutē bhī
I-will-say, "O father, by-me heaven-of sin was-done, of-thee for also
 kīdō, abē mañ tāhrō bētā nahñ banñ, jō tāhar naukār-chākār
it-was-done, now I thy son not may-become, who thy servants
chhē, oh-rē māfak mannē rākh." Phir uṭh-kē ap^{nē} bāp-pāñ
are, those-of like me keep." Then arisen-having his-own father-near
 ā-giyō. Ū ajē dūr-hī hatō, oh-nē dēkh-kē bāū-nē barō darēg
he-came. He yet far-even was, him-to seen-having the-father-to great pity
 āyō; daur-kē oh-nē galē lagār-lidō, ū-rō mūh māthō chūmyō.
came; run-having him-to on-the-neck he-was-applied, his face forehead was-kissed.
 Ō-rē bētā kahyō, 'rē bāū, mañ tāhrō tē ashmānē-rō gunāh
Him-to the-son said, 'O father, by-me thee-of and heaven-of sin
 kīdō, abē mañ lāiq nahñ, jō tāhrō bētā banñ.' Oh-rē bāp
was-done, now I worthy (am)-not, that thy son I-may-become.' His father
 kahyō, 'chaṅg-chaṅg kap^{rā} liy-āō, oh-nē lag^{rā}-diyō; oh-rē hāthē-māñ chhāp,
said, 'good-good clothes bring, him-to put-on; his hand-in a-ring;
 tē pagō-tē juttī ghalā-diyō; waḍō bak^{rā} liy-āō, tē oh-rō jhaṭ^{kā} karō, tē
and on-feet shoes put-on; big he-goat bring, and it-of killing do, and
 ral-kē khāwāñ, tē bar khushī karāñ. Eh māhrō bētā mar-giyō-tō,
united-having let-us-eat, and a-great joy let-us-make. This my son dead-gone-was,
 abē jī-pariyō-*chhē*; gumā-giyō-tō, abē lāh-pariyō-*chhē*.' Phēr oh khushī
now alive-become-is; lost-gone-was, now found-become-is.' Then they happiness
 karē lāg.
to-do began.

Oh-rō waḍō bētā pailī-māñ hatō. 'Jad gharē-dē-nērē āyō, gāñō
His elder son the-field-in was. When the-house-of-near he-came, singing
 nāch^{nō} sābalyō. Ū ēkī-naukār-nē bulā-ke pūchhyō, 'ai
dancing was-heard. By-him one-servant-to called-having it-was-asked, 'this
 kāñ *chhē?* 'Uhō kahyō, 'tāhrō bhāī āyō-*chhē*, tāhrē bāp bak^{rā}
what is? 'By-him it-was-said, 'thy brother come-is, (by-)thy father he-goat
 jhaṭ^{kā}-*chhē*; ih-wāstē oh-nē bhalō-chaṅgō pāyō-*chhē*.' Ū gussē
caused-to-be-killed-is; this-for him-for safe-sound found-he-is.' He angry
 hōyō; unhē chāh kīdō ai, 'ap^{nē} gharē-māñ na-jāwāñ.
became; to-him wish was-made this, 'my-own house-in not-we (i.e. I)-may-go.'
 Oh-rē bāp bāhar ā-kē manā-lidō. Oh ap^{nē} bāp-nē
His by-father out come-having it-was-remonstrated. By-him his-own father-to
 jāwāb dīnō, 'dēkh-lē rē, mañ tāhar innā chīr khidmat kar^{tō} rah^{tō}-*chhū*;
reply was-given, 'see O, I thy so long service doing remaining-am;

kadē maī tāhrē kahē-ṭhā bāhar nahī giyō; taī kadē mannē bag'rōṭā
ever I thy command-from out not went; by-thee ever to-me kid
 vī dinō nāhī, tō mimi ap'nō yārō-nālō khushī karū. Jadē
even was-given not, that I-also my-own friends-with happiness may-make. When
 tāhrō ai bēṭā āyō-chhē, jāī tāhrō māl kafī'rō-rō gharē
thy this son come-is, by-whom thy property harlots-in-of in-house
 ujāṛē-chhē tū oh-rō wāstō waḍō-bak'rā jhaṭ'kāyō-chhē. Oh-nē
squandered-was by-thee him-of for big-he-goat caused-to-be-killed-is.' Him-to
 oh kahyō, 'rō bēṭā, tū rōj māhar-pāī ravē-chhē, jō
by-him it-was-said, 'O son, thou every-day me-near living-art, whatever
 māhrō chhē, sō tāhrō chhē. Abē khush hōtō chāhī chhē; ai tāhrō bhāī
mine is, that thine is. Now glad being proper is; this thy brother
 mar-giyō-to, abē jī-paryō-chhē; gumā-giyō-to, abē ā-milyō-chhē.
dead-was, now alive-become-is; lost-gone-was, now found-is.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN II.

Jadē Rājā Mān Singh āyō-ohhē, oh rājā-rē-nālē ham-i naukar
When Rājā Mān Singh come-was, that rājā-of-with we-also servants
 chhē. Rājā Mān Singh jā-kē Kābul mār-lidō. Phir jad
were. Rājā Mān Singh(-by) gone-having Kabul was-conquered. Then when
 Rājā Mān Singh Kābul mār-lidō, phir oh-nē wajirō
Rājā Mān Singh(-by) Kabul was-conquered, then him-to ministers
 musaddiyō kahyō, 'hē Rājā, taī Kābul sarkar-lidō-ohhē, abē
statesman(-by) it-was-said, 'O Rājā, by-thee Kabul conquered-is, now
 tū pāchhē Lāhōrē-nē muṛ-chāl.' Jadō Guj'rāt Rājā Mān Singh
thou back Lahore-to back-go.' When Gujrat Rājā Mān Singh
 ā utaryō, oh-dē-mahārē chār jātē tī, Pawār, Raṭhaul,
having-come alighted, him-of-in-attendance four clans were, Pawār, Raṭhaul,
 Chōhān, Tūr. Tīn jātē mhārī kāim-rahī, ēk jāt Tūr Gūj'rī
Chōhān, Tūr. Three clans ours survived, one clan Tūr a-Guj'rī
 pāchhē Musal'mān hō-gayō-tō. Phir Rājā muṛ-gayō. Jō
for Muhammadan become-were. Then the-Rājā back-went. Whosoever
 Rājā-nāl mhār bhāi muṛ-gaē, oh muṛ-gaē. Phir ham-i Rām-
the-Rājā-with our brothers returned, they returned. Then 'we-also Rām-
 nagar wasat-rahē, uttē ap'nē ghar wahēli ham-i ghāl-
nagar stayed, there our-own houses big-buildings by-us-also were-
 lidī. Utthā uṭh-kē ham-i Sōdh'rē ā-kē
constructed. There-from arisen-having we-also Sōdh'rā having-come
 wasat-rahē; phir Sōdh'rē-thō uṭh-kē ham-i gāō ghāl-lid.
lived; then Sōdhra-from arisen-having by-us-also village was-founded.

FREE TRANSLATION OF THE FOREGOING.

When Rājā Mān Singh¹ came here, we were his servants. The Rājā conquered Kabul, and then his ministers and courtiers advised him to return towards Lahore. When he halted in the Punjab District of Gujrat, four of our clans, Pawār, Raṭhaur,

¹ Rājā of Āmbēr (Jaipur). He was Akbar's famous lieutenant.

Chōhān, and Tūr, were in attendance on him. Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gūjar woman. Those of our brethren who went home with the Rājā went home; but we stopped at Rāmnagar where we built houses and dwellings. Thence we migrated to Sōdhrā, and settled there. Then we again moved from Sōdhrā and founded our present villages.

STANDARD WORDS AND SENTENCES IN LABHĀNĪ.

English.	Labhānī (of Devar).	Labhānī of Panjab.
1. One . . .	Ēkā . . .	Ēk.
2. Two . . .	Dī . . .	Dō, dā.
3. Three . . .	Tin . . .	Tin.
4. Four . . .	Chār . . .	Chār.
5. Five . . .	Pīch . . .	Pīch.
6. Six . . .	Chha . . .	Chhan, chio.
7. Seven . . .	Sāt . . .	Sāt.
8. Eight . . .	Āṭ . . .	Āṭh.
9. Nine . . .	Naw . . .	Nau.
10. Ten . . .	Das . . .	Das.
11. Twenty . . .	Vīs . . .	Bis.
12. Fifty . . .	Pachās . . .	Pachās.
13. Hundred . . .	Sā . . .	San.
14. I . . .	Mā, mā, may . . .	Māi.
15. Of me . . .	Mārō, mhārō . . .	Mhārō.
16. Mine . . .	Mārō, mhārō . . .	Mhārō.
17. We . . .	Ham . . .	Ham.
18. Of us . . .	Hamārō . . .	Hamārō.
19. Our . . .	Hamārō . . .	Hamārō.
20. Thou . . .	Tū, tā . . .	Tū, thū.
21. Of thee . . .	Tārō . . .	Thārō.
22. Thine . . .	Tārō . . .	Thārō.
23. You . . .	Tam, tamō . . .	Tam.
24. Of you . . .	Tamārō . . .	Thmārō.
25. Your . . .	Tamārō . . .	Thmārō.

English.	Labhānī (of Berar).	Labānki of Panjab.
26. He	Ū, o	Ō, woh.
27. Of him	Ō-rō	Ū-gō, ū-kō.
28. His	Ō-rō	Ū-gō, ū-kō.
29. They	Ō	Vē, veh.
30. Of them	Ānō-ro, anu-rō	Ū-gō, un-kō.
31. Their	Ānō-rō, anu-rō	Ū-gō, un-kō.
32. Hand	Hāt	Hāth.
33. Foot	Pag	Gōḍō.
34. Nose	Nāk	Nāk.
35. Eye	Akhī	Akh.
36. Mouth	Mundō	Mūh.
37. Tooth	Dāt	Dāt.
38. Ear	Kān	Kān.
39. Hair	Lattā	Kēs.
40. Head	Māthō	Māthō.
41. Tongue	Jibh	Jib.
42. Belly	Pēt	Pēt.
43. Back	Putthō, pūthō	Kāḍ, magari.
44. Iron	Lohō	Loh.
45. Gold	Sonō	Soinō.
46. Silver	Rupō	Chāḍi.
47. Father	Bāpū	Bāpū.
48. Mother	Yādī	Bāi.
49. Brother	Bhāi	Bhāū.
50. Sister	Bēhēn	Bhainī.
51. Man	Māgas	Bandō.
52. Woman	Bir	Buddī, buddhī, amamī, amamā, lawānī.

53. Wife	Gəjeqi	Buđđi, buđđhi, lawāni.
54. Child	Chhōrā	Jātak.
55. Son	Bəto	Chhōrō.
56. Daughter	Bəti	Chhōri.
57. Slave	Jāgnađ	Kāmō.
58. Cultivator	Kbētōwajō	Jimfādar.
59. Shepherd	Dhan'gar	Chhē'rō, wāgi.
60. God	Dəw	Wāh-guru.
61. Devil	Bhūt	Bhūt.
62. Sun	Dan	Sūraj.
63. Moon	Chhā	Chhā.
64. Star	Tārā	Tārō.
65. Fire	Agār	Āg.
66. Water	Pāpi	Pāpi.
67. House	Ghar	Ghar.
68. Horse	Ghōḡō	Ghōrō.
69. Cow	Gāw'qi	Gauri.
70. Dog	Kwatrā	Kuth'rō, kutrō.
71. Cat	Billi	Billi.
72. Cock	Kuk'ḡō	Kukkar, kāk'rō.
73. Duck	Batak	Battak.
74. Ass	Gadhā	Khōtō.
75. Camel	Ūṭ	Ūṭh'rō.
76. Bird	Kamḡqi	Jansur.
77. Go	Jō	Jā.
78. Eat	Khō	Khā.
79. Sit	Bəṭ	Baṭh.

English.	Labhānī (of Berar).	Labānki of Panjab.
80. Come	Ā	Ā.
81. Beat	Mār	Mār.
82. Stand	Ubhō rah	Khalō-jā.
83. Die	Mar	Mar-jā.
84. Give	Da	Dē.
85. Run	Dhās	Nath-jā, nhāth-jā.
86. Up	Uppar	Upar.
87. Near	Kanē	Nērē.
88. Down	Hētē	Talō, thallē.
89. Far	Ghan	Dūr.
90. Before	Aghē	Āgē.
91. Behind	Pachhē ; pachhē	Pāchhē.
92. Who	Kūṇ	Kaun, kēh*ṛō.
93. What	Kāi	Kā, kāē.
94. Why	Kasā-na	Kiū.
95. And	An	Aur, te.
96. But	Paṇ	Par.
97. If	Jō	Jē.
98. Yes	Hāw	Hā.
99. No	Nahi	Nahī, nā.
100. Alas	Arērē	Afsōs, amsōs.
101. A father	Bāpū	Bāpū.
102. Of a father	Bāpē-rō	Bāpū-gō, -kā.
103. To a father	Bāpē-nē	Bāpū-khō, -gū, -gē, -kō, -rē.
104. From a father	Bāpē-kan-tī (or -kā-tī)	Bāpū-kolō, -di, -san.
105. Two fathers	Di bāp	Dō bāpū.
106. Fathers	Bāpa	Dhēr sūrē bāpū.

English.	Sanskrit (of Sans)	Sanskrit of Panch.
107. Of fathers . . .	Bapā-ah . . .	Bapā-gā-ah
108. To fathers . . .	Bapā-ah . . .	Bapā-ah ² , -gā, -ah, -ah, -ah
109. From fathers . . .	Bapā-ah-ah . . .	Bapā-ah ² , -ah, -ah.
110. A daughter . . .	Bhā . . .	Chāh.
111. Of a daughter . . .	Bhā . . .	Chāh-gā, etc.
112. To a daughter . . .	Bhā . . .	Chāh-ah ² , etc.
113. From a daughter . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
114. Two daughters . . .	Bhā-ah . . .	Chāh-ah.
115. Daughters . . .	Bhā . . .	Chāh-ah.
116. Of daughters . . .	Bhā . . .	Chāh-gā, etc.
117. To daughters . . .	Bhā . . .	Chāh-ah ² , etc.
118. From daughters . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
119. A good man . . .	Bhā-ah-ah . . .	Chāh-ah.
120. Of a good man . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
121. To a good man . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
122. From a good man . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
123. Two good men . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
124. Good men . . .	Bhā-ah-ah . . .	Chāh-ah.
125. Of good men . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
126. To good men . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
127. From good men . . .	Bhā-ah-ah . . .	Chāh-ah ² , etc.
128. A good woman . . .	Bhā-ah . . .	Chāh-ah.
129. A bad boy . . .	Bhā-ah . . .	Chāh-ah.
130. Good women . . .	Bhā-ah . . .	Chāh-ah.
131. A bad girl . . .	Bhā-ah . . .	Chāh-ah.
132. Good . . .	Bhā-ah . . .	Chāh-ah.
133. Better . . .	Bhā-ah . . .	Chāh-ah (better than that)

English.	Labhānī (of Berar).	Labānki of Panjab.
134. Best . . .	Ghaṇṇō āchhō, sē-ti āchhō .	Sabh-dī chaṅgō.
135. High . . .	Ūch . . .	Ūchō.
136. Higher . . .	Ō-ti ūch . . .	Ū-dī ūchō.
137. Highest . . .	Sē-ti ūch . . .	Sabh-dī ūchō.
138. A horse . . .	Ghōḍō . . .	Ghōṛō.
139. A mare . . .	Ghōḍī . . .	Ghōṛī.
140. Horses . . .	Ghōḍā . . .	Ḍhēr sārā ghōṛā.
141. Mares . . .	Ghōḍī . . .	Ḍhēr sārī ghōṛī.
142. A bull . . .	Baḷad . . .	Sāḍ, (a bullock) nariḍ.
143. A cow . . .	Gāw ^a ḍī . . .	Gaurī.
144. Bulls . . .	Baḷad . . .	Ḍhēr sāḍ, ḍhēr nariā.
145. Cows . . .	Gaw ^a ḍī . . .	Ḍhēr gaurī.
146. A dog . . .	Kwatṛā . . .	Kuth ^a ṛō.
147. A bitch . . .	Kwatṛī . . .	Kuth ^a ṛī.
148. Dogs . . .	Kwatṛā . . .	Ḍhēr kuth ^a ṛā.
149. Bitches . . .	Kwatṛī . . .	Ḍhēr kuth ^a ṛī.
150. A he goat . . .	Bak ^a rā . . .	Bok ^a ṛō.
151. A female goat . . .	Bak ^a ṛī; chhēlī . . .	Bok ^a ṛī.
152. Goats . . .	Bak ^a ṛī . . .	Bok ^a rā.
153. A male deer . . .	Kāḷaviṭ . . .	Haran.
154. A female deer . . .	Haḷaṇī . . .	Har ^a nī.
155. Deer . . .	Haḷaṇī . . .	Ḍhēr haran.
156. I am . . .	Ma chhū, or ohha . . .	Maī ā, ō, āū, haigḍ, chhaigḍ.
157. Thou art . . .	Tū chhī, chha . . .	Tū ē, ī, haigḍ, chhaigḍ.
158. He is . . .	Ū chhē, chha . . .	Ō ē, haigḍ, chhaigḍ.
159. We are . . .	Ham chhā, chha . . .	Ham ā, haigā, chhaigā, chaaī.
160. You are . . .	Tam chhō, chha . . .	Tam ā, ō, haigā, chhaigā.

English.	Sanskrit (of Noun)	Sanskrit of People.
161. They are . . .	Ō chīṭ, chīṭa . . .	Vē ṭ, & haipṭ, chīṭaipṭ.
162. I was . . .	Ma vīṭṭa . . .	Maṭ ḍa, lēḡṭṭa, chhēḡṭṭa.
163. They were . . .	Tā vīṭṭa . . .	Tā ḍa, lēḡṭṭa, chhēḡṭṭa.
164. He was . . .	Ū vīṭṭa . . .	Ō ḍa, lēḡṭṭa, chhēḡṭṭa.
165. We were . . .	Ham vīṭṭa . . .	Ham ḍa, lēḡṭṭa, chhēḡṭṭa.
166. You were . . .	Tam vīṭṭa . . .	Tam ḍa, lēḡṭṭa, chhēḡṭṭa.
167. They were . . .	Ō vīṭṭa . . .	Vē ḍa, lēḡṭṭa, chhēḡṭṭa.
168. He . . .	Vay . . .	Hē.
169. To be . . .	.....	Hēṭ.
170. Being . . .	.....	Hēṭa.
171. Having been . . .	Vēḡ . . .	Hēḡṭ, 1-11.
172. I may be . . .	.....	.....
173. I shall be . . .	Ma vīṭ . . .	Maṭ Hē.
174. I should be . . .	.....	.....
175. Be . . .	Mīṭ . . .	Mīṭ.
176. To be . . .	Mīṭṭa . . .	Mīṭṭa.
177. Being . . .	Mīṭṭa . . .	Mīṭṭa.
178. Having been . . .	Mīṭṭa . . .	Mīṭṭa, mīṭṭa.
179. I be . . .	Ma mīṭ . . .	Maṭ mīṭ.
180. They be . . .	Tā mīṭ . . .	Tā mīṭ.
181. He be . . .	Ū mīṭ . . .	Ō mīṭ.
182. We be . . .	Ham mīṭa . . .	Ham mīṭ.
183. You be . . .	Tam mīṭa . . .	Tam mīṭ.
184. They be . . .	Ō mīṭ . . .	Vē mīṭ.
185. I be (Past Tense) . . .	Mē mīṭṭa . . .	Maṭ mīṭa.
186. They be (Past Tense) . . .	Tā mīṭṭa . . .	Tā mīṭa.
187. He be (Past Tense) . . .	Ū mīṭṭa . . .	Ōṇa mīṭa.

English.	Labhānī (of Berar).	Labānkī of Panjab.
188. We beat (<i>Past Tense</i>)	Ham mārē	Ham māriō.
189. You beat (<i>Past Tense</i>)	Tam mārē	Tam māriō.
190. They beat (<i>Past Tense</i>)	Ō mārē	Un māriō.
191. I am beating . . .	Ma mārū-chhū . . .	Maĩ mārũ-āũ.
192. I was beating . . .	Ma mār ^{at} -tō-tō . . .	Maĩ mār rihō-dō.
193. I had beaten . . .	Ma mār ^{yō} -tō . . .	Maĩ māriō-do.
194. I may beat . . .	.....	.....
195. I shall beat . . .	Ma mārhiyū, mārhyū . .	Maĩ mārūs.
196. Thou wilt beat . . .	Tū mārhiyū, mārhyū . .	Tũ mārās.
197. He will beat . . .	Ū mārhiyē, mārhyē . .	Ō mār ^{as} i.
198. We shall beat . . .	Ham mārhiyū, mārhyū . .	Ham mār ^{as} ũ.
199. You will beat . . .	Tam mārhiyū, mārhyū . .	Tam mār ^{as} ō.
200. They will beat . . .	Ō mārhiyē, mārhyē . .	Vē mār ^{as} an.
201. I should beat . . .	.....	.....
202. I am beaten . . .	Manē mār-chhē . . .	Mū-khō māriō.
203. I was beaten . . .	Manē mār ^{at} -tē-tē . . .	Mū-khō mār paṛi-dī.
204. I shall be beaten . .	Manē mārhyē . . .	Mū-khō mār paṛ ^{as} i.
205. I go . . .	Ma jāū-chhū . . .	Maĩ jāũ.
206. Thou goest . . .	Tū jā-chhi . . .	Tũ jāũ.
207. He goes . . .	Ū jāvē-chhē . . .	Ō jāē.
208. We go . . .	Ham jāū-chhū . . .	Ham jāē.
209. You go . . .	Tam jāwō-chhō . . .	Tam jāō.
210. They go . . .	Ō jāvē-chhē . . .	Vē jāē.
211. I went . . .	Ma gyō . . .	Maĩ giō.
212. Thou wentest . . .	Tũ gyō . . .	Tũ giō.
213. He went . . .	Ū gyō . . .	Ō giō.
214. We went . . .	Ham gē . . .	Ham giā.

English.	Labbani (of Herar).	Labbani of Panjab.
215. You went . . .	Tam gō	Tam giā.
216. They went . . .	O gō	Vō giā.
217. Go	Jō	Ja.
218. Going	Jāto	Jāto.
219. Come	Oyo	Gio.
220. What is your name .	Tamāro nām kī chhō?	Thāro kā nām?
221. How old is this horse?	Yō gō-jō-nō umar kat'ri chhō?	Inhī ghōrā-gī kā umar?
222. How far is it from here to Kashmir?	Atē ti Kāsmīr kat'ri dūr chhō?	Yabī-di Kāshmīr kit'ni dūr hai?
223. How many sons are there in your father's house?	Tārō bāpō-rō gharē-ma kat'rā bējā chhō?	Thārō bāpō-gō ghar kina chhōrā ē?
224. I have walked a long way to-day.	May āj ghayl dūr-ti chhalap āyō-chhō.	Maī āj dhēr dūr-di tār-kō āy.
225. The son of my uncle is married to his sister.	Mārō kākā-rō chhōrā-rō vihā o-ri bēh'nō-ti vōgō.	Mhārō chichā-gō chhōrō ō-gī bhainī kārō vihāyō- dō.
226. In the house is the saddle of the white horse.	Gharē-ma dhōjō ghōjō-rō ghōgr chhō.	Chhājā ghōrā-gī kājhī ghar- gō māhō ē.
227. Put the saddle upon his back.	O-rō pājhā-par ghōgr dō-dō.	Kājhī ō-gī kāj-pā kas-dō.
228. I have beaten his son with many stripes.	May ō rō chhōrā-nō wārēk phaj'kā māyō-chhō.	Maī ō-gā chhōrā-gī bōrā batā kārō mānō.
229. He is grazing cattle on top of the hill.	Ū ō jēkājā rō mātē-par dhar chārō-chhō.	Ō māī pabājī-gō airā-par charā rōhō dō.
230. He is sitting on a horse under that tree.	Ō jhājō rō bējō ghōjō-par bāhō-chhō.	Ō darakhī-gō talō ghōrō bājhō bōyō.
231. His brother is taller than his sister.	O-rō thāl o-ri bebēnō-ti dchō chhō.	Ū-gō bhāū ō-gī bhajul-di lāmō ē.
232. The price of that is two rupees and a half.	O-ra kimmat aḡhāl rupiyā chhō.	Ū-gō mōl dḡhāl rupaiō ē.
233. My father lives in that small house.	Mārō bāp nān'kyā gharē-ma rahā-chhō.	Mhārō bāpū unbā chhōjā ghar-mā rahō.
234. Give this rupee to him.	O-na ī rupiyā dā.	Yeh rupaiō tī-nō dē-dā.
235. Take those rupees from him.	O-rō kan-ti ō rupiyā lōlē.	Vō rupaiō ō-gō-pai-di lō-lō.
236. Beat him well and bind him with ropes.	O-na khāp mār an o-na ladh'pā-ti bādh . . .	Ū-gō chāḡtī tārē mār, to rasi kārō chāmād.
237. Draw water from the well.	Bām'ḡlī māhō-ti pāḡl kāḡh.	Kūā-mā-di pāul kāḡh.
238. Walk before me.	Mārō āḡhō chāl.	Mārō āḡō chāl.
239. Whose boy comes be- hind you?	Tārō lārō kērō chhōrā āw- chhō?	Kū-gō chhōrō thūārō pāchhō lāḡō āvō?
240. From whom did you buy that?	Tam kō-rō kātīyō mōl-lidō?	Tū kō-gō-pā-di kharīdīō?
241. From a shopkeeper of the village.	Yō khājō-rō dukān-dārō kanhō-ti.	Gaurī-māh-di jeh'ḡlī hat- ḡrī, ō-gō-pā-di kharīdīō.

